

History of the Russian People in the 20th Century

Volume 1

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Dedicated to the memory of the Metropolitan
St. Petersburg and Ladoga
St. John's,
blessed by this work.

"I foresee the restoration of a powerful Russia, even stronger and more powerful. On the bones of the martyrs, as on a firm foundation, a new Rus' will be erected, according to the old model, strong in its faith in Christ God and the Holy Trinity; and it will be, according to the behest of Prince Vladimir, as one church. The Russian people have ceased to understand what Rus is: it is the footstool of the Throne of the Lord. A Russian person should understand this and thank God for being Russian."

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Prelude

The 20th century in the history of the Russian people began with the rapid rise of Russia in all spheres of life. Never before has the country known such a rapid growth of population, living standards, and rates of economic development. The flowering of literature, art and science reached unsurpassed heights. Many Russian and foreign scholars predicted a great future for Russia and a sharp increase in its role in the world community. The collapse of the Russian state in 1917 was unexpected and caused sharp disappointment. Even some conscientious historians began to talk about Russia's internal weakness, which was the cause of its demise, which was supposedly inevitable. This misconception still exists.

However, an unbiased study of historical sources, especially previously inaccessible archives, including Masonic ones, makes it possible to completely refute this misconception. Russia fell not because it was weak and its enemies were strong, but because it was stabbed in the back as a result of a conspiracy of numerous anti-Russian forces both outside and inside the country. This conspiracy was initiated by the Western countries, who watched the rise of Russia with deep concern and saw it as a threat to their national interests and colonial policy. "One of the most remarkable phenomena of the moment," wrote German Chancellor Bülow in 1902, "is the gradual emergence of an anti-Russian current, even where it is least expected. For me, the growing Russophobia is an established fact that is sufficiently explained by the events of the last quarter of a century." As we will see in this book, the entire Western policy of the 20th century was marked by Russophobia. And here we were not talking about some opportunistic moment, but about the deepest regularity of world history. The confrontation between Russia and the West was an insoluble contradiction between two different civilizations: the Russian, spiritual, Christian, and the Western, aggressively consumerist, anti-Christian, and oriented towards the exploitation of other peoples. By the end of the 19th century, among the great civilizations (Indian, Chinese, Arab, etc.), only Russia held its independent position both in terms of preserving the unique spiritual culture of the Russian people and in terms of political and economic independence from the Western

world. A sixth of the earth, endowed by God with great riches, has long been an object of desire for Western states. Numerous attempts to conquer it ended in complete defeat. However, in the course of centuries, a kind of fifth column was formed in the country, consisting of a certain part of the nobility and intelligentsia, devoid of national consciousness, who preferred forms and ideas borrowed from Western Europe and the United States to the Russian folk foundations of life. Representatives of the fifth column wanted to live in Russia as in the West, not realizing that the material well-being of the Western man in the street is based on the exploitation of other peoples. If at the end of the 18th century the fifth column in Russia was an insignificant figure, then by the beginning of the 20th century it became an influential force, acquiring a dangerous character for the Russian state. Denying Russia the right to its own path of development, the Western-minded nobility and intelligentsia evaluate Russian life according to the Western European scale of values and resolutely reject its original features, proposing to replace them with forms of Western civilization. These proposals were clearly anti-Russian in nature, since they provided for the destruction of all the historical foundations of Russia – the people's monarchy, Orthodoxy, the richest national spirituality, original forms of organization of life, work and economy, which the Russian people carried through the millennia, building on their basis a mighty state and a great culture. In a fair fight, the native Russian people would easily have defeated the enemies of historical Russia. But the Fifth Column, as a rule, acted secretly, conspiring its anti-Russian plans under the slogans of "progress" and even "the good of the people," although the nightmare it carried could not have been dreamed of even in a nightmare.

The anti-Russian revolution of 1917 had two stages: liberal (Masonic) and Bolshevik. Moreover, at the first stage, the final conditions were created for the development of the second. The pogrom of national Russia was started by the Masonic government of Lvov-Kerensky. Within a few months, this government had done everything in its power to destroy the Russian army and state apparatus, clearing the way for a Bolshevik pogrom.

Why did the Bolshevik regime become possible?

In the first place, the Bolsheviks were favored by the tension in society, the main essence of which was the distrust of the majority of the people towards

the ruling stratum and the intelligentsia, because for the people they were strangers, people of a different culture, unjust and cunning. In the eyes of the people, only the authority of the Tsar and the royal power was absolute, while the rest of the ruling system did not enjoy full confidence. After the discrediting and overthrow of the Tsar, the ruling regime lost all justification for its existence. Without the name of the Tsar, he became simply a stranger to the majority of the Russian people. The Bolsheviks were very good at exploiting this mood.

Secondly, the Bolsheviks had the opportunity to draw cadres almost indefinitely from among the ruling stratum and the intelligentsia, devoid of national consciousness. They were able to organize, or at least neutralize, all anti-Russian forces. Without the active support of all anti-Russian forces, the Bolshevik regime would have fallen in a few days. All the intellectuals who collaborated with the Bolsheviks, the military specialists from among the officers, the Soviet servicemen from among the officials betrayed Russia and its national interests.

With the coming to power of the Bolsheviks, the bulk of educated society became a conscious and active conductor of the bloodiest Bolshevik policy.

Under the Bolshevik regime, educated society was transformed, and its anti-Russian character became absolute. Within it, all nationally minded people are exterminated, and the national consciousness itself belongs to the category of the most dangerous state crimes punishable by the death penalty.

The Russian scientist V.I. Vernadsky, describing the Bolshevik regime, wrote: "... For generations, the Russian intelligentsia has been preparing (and with what energy and passion) this system. Like a chemical reaction, the result illuminates the entire process. There must be a radical restructuring of values in our self-consciousness! Radishchev, Pestel, Zhelyabov, Perovskaya (and others like them) are closer to Magnitsky, Benckendorff, Pobedonostsev than to us (Vernadsky has in mind free-thinking scientists – O.P.). The activities of Otechestvennyye Zapiski or Russkoye Bogatstvo (journals considered progressive by the revolutionaries) are, in essence, profoundly reactionary activities!"

The results illuminated the whole process and showed the true face of the revolutionaries. Terror, violence, lies, and provocation became the constant tools of the Bolsheviks in the long-term struggle they waged against the Russian people.

In 1917, a cosmopolitan regime reigned in Russia, led by the Jewish Bolsheviks, who organized a systematic pogrom against the Russian people and the Orthodox Church, the dismemberment of Russian territories and their transfer to other peoples. However, already in the 1920s, a Russian state trend headed by J.V. Stalin appeared in the ranks of the ruling party. A fierce struggle ensued between the cosmopolitans and the statistes, which ended in the decisive victory of Stalin's supporters and the physical destruction of the criminal elite of the Jewish Bolsheviks. The role of the organizing and guiding core of the state is being restored to the Russian people, the borders of Great Russia are being restored, the Russian national consciousness, the Orthodox Church, and many national traditions and customs are being revived.

After the assassination of Stalin, a cosmopolitan regime was again established in the country, which resumed the persecution of the Russian Church, the closure of Orthodox churches, the pogroms of Russian culture, and the dismemberment of Russian territory. Khrushchev's removal improved the situation somewhat. In the party and Soviet leadership, two opposing forces began to coexist in parallel: the Russian-state and the cosmopolitan. The coming to power of Andropov and then Gorbachev dramatically changed the balance of these two opposing forces in favor of the cosmopolitans, who by the end of the 1980s managed to seize power in the country and, with the support of the world behind the scenes, dismember Great Russia, the USSR. Yeltsin's cosmopolitan regime has become a screen behind which the world behind the scenes is trying to rule Russia with the help of mafia-entrepreneurial authorities, shady businessmen and gray cardinals (such as Burbulis, Chubais, Gaidar, etc.). The criminal conspiracy of these forces has caused enormous damage to our country, but it has failed to achieve the main thing – to completely dismember Russia and enslave the Russian people. National processes are proceeding more and more confidently and confidently, which the protégés of the world behind the scenes cannot stop. The role of the Russian Church is growing dramatically, the national consciousness is being widely awakened, and the national liberation movement of the Russian people in the state apparatus, among entrepreneurs, in the sphere of culture, science and art is strengthening. The number of people who think in terms of Russia's national interests is growing.

The transmission belt between the anti-Russian flywheel of the West and the fifth column of Russia was international Freemasonry, which also became the coordinating center of all anti-Russian forces within the country, dreaming of the destruction of Russia and the construction of some kind of utopian state of the Western type on its ruins. The Masonic conspirators, the Bolsheviks, the Socialist-Revolutionaries, the Socialists and Democrats of all stripes, the Zionists and other nationalists pathologically hated historical Russia and were ready to use any extreme means to destroy it. Mass murders, terror, robbery, blackmail, extortion of money and many other criminal means of struggle, among which, perhaps, the most universal was slander about the Russian state, about all its carriers and representatives. In the late 19th and early 20th centuries, anti-Russian forces created the image of an enemy that must be defeated at all costs. The Fifth Column diligently concocted fabrications about the nature of the Russian state system, presented Russian statesmen, persons of the tsar's entourage, and all Russian patriots in general in the most disgusting way, and deliberately falsified the interpretation of domestic events. Gradually, anti-Russian forces are creating a fictitious image of Russia, which is based on a huge number of big and small myths.

From these myths, two schools of falsification of Russian history grew and developed: the Liberal-Masonic (the overwhelming majority of the leading liberal figures were Freemasons) and the Bolshevik (Soviet). A distinctive feature of both schools was surprisingly politicized. Neither of them tried to find the truth, but tried in every way to prove their Party "truth." Devoid of national Russian consciousness, nationally ignorant, liberal-masonic and Bolshevik (Soviet) historians wrote many works in which they continued and still continue to develop a historically fictitious image of Russia.

Today, when Russia has returned to the path of national revival, the liberal-Bolshevik falsifications of history are dangerously disorienting the country and the people. At the end of the 18th century, the Russian scientist I.N. Boltin noted that history is the science of national self-consciousness, directly related to life, since it allows us to find a living connection between the past and the present, to ask the question about the relationship of the old to the new. Liberal-Bolshevik historiography breaks the link of times, turns the people away from their roots, and makes them savage and faceless.

The time has come for a complete revision of liberal and Bolshevik historical science. All its facts, assessments and conclusions require the most serious verification of primary sources and archives. The criterion of a positive or negative assessment can only be the national interests of indigenous Russia. The first question that historical science must honestly answer is to what extent this or that event or particular act corresponds to the interests of the country and the people. Weighing the national interests of indigenous Russia on the scales creates an absolute standard for the truth and reliability of historical work. Only on these scales can the deeds of Nicholas II and Lenin, Stolypin and Kerensky, Russian patriots and leaders of the Cadet Party be measured.

It is this criterion of the correctness of the assessment of events that has been used in my book. In offering it to my readers, I do not pretend to be the final conclusion of all my conclusions. Reading many historical documents leaves many blank spots in the knowledge of events. The conspiratorial activities of the Masonic underground and revolutionary parties were carried out in secret and, as a rule, dispensed with written documents. The memoirs of anti-Russian figures, on the other hand, are contradictory and often deliberately conceal the truth. The exception to this is internal Masonic sources, primarily the archives of Masonic lodges, as well as organizations that secretly monitored their activities (police, special services).

Most of my assessments and conclusions are based on the study of the archives available to me, among which the following should be noted:

Archives of foreign Masonic lodges, police and intelligence in the part related to Russia - the USSR (were taken out of Europe by the Red Army in 1945 as a legal trophy in the USSR and were kept in the secret Special Archive (now TsKHIDK));

Archives of the Special Department of the Russian Police Department for 1903-1917 (stored in the State Archives of the Russian Federation – GARF);

Reports of the St. Petersburg and Moscow security departments for 1914-1917 years (GARF);

Archives of the Provisional Government Commission on the Activities of Ministers and Other Officials of the Tsarist Government (GARF);

Archives of patriotic organizations — the Union of the Russian People and the Russian People's Union named after Michael the Archangel (GARF).

Among the personal collections, the archives of G.E. Rasputin, A.I. Guchkov and V.F. Dzhunkovsky (GARF) should be especially noted.

The work also uses materials obtained by the author during his work in 1995-1996 at Holy Trinity Monastery (Jordanville, USA), the Hoover Institution (Stanford, USA) and the Library of Congress.

In a number of cases, materials from the archives of Yekaterinburg, Perm, Tyumen and Tobolsk, as well as the funds of local history museums, were used.

I express my deep gratitude to the custodians of these archives and libraries, without whose kind help my book could not have been written.

Speaking of the Russian people, I, as was customary before the 17th year, refer to it all its geographical branches, including the Little Russians and Belarusians. Back in the 19th century, no one doubted that they belonged to the Russian nation. Official statistics considered all of them to be Russians and divided them into Great Russians, Little Russians, and Byelorussians on purely geographical, not national, grounds; Like Siberia or the Urals, Little Russia and Byelorussia constitute a single geography of the Russian people, an integral fraternal organism. Some linguistic and ethnographic differences between Little Russia and Byelorussia were explained by the peculiarities of their historical development under the conditions of centuries-long Polish-Lithuanian occupation. The proclamation of the Russian people of Little Russia as a special people is the result of the subversive work of the Austro-German special services (and later of the Western special services in general) with the aim of dismembering the single fraternal organism of Russia. Nurtured by foreign special services, the "independents" are the worst enemies of Little Russia and Belarus, traitors to the Russian people.

The Rise of Russia

Chapter 1 People. — Birth rate. — Mortality. — A strong family and marriage. Settlement of Siberia and the outskirts. — Russia's preferential position among other countries.

The reign of Nicholas II was the most dynamic period in the growth of the Russian people in its entire history. In less than a quarter of a century, the population of Russia has increased by 62 million people, that is, by one and a half times. The growth of the Russian population outstripped the growth of the population of Western European countries by more than three times.¹

Under Nicholas II, Russia reached the highest birth rate in its history. In 1895-1900, 51 children were born per 1000 people of the Orthodox population of the country. Among other faiths – Jews, Catholics, Muslims – the birth rate was 1.6... 1.8 times lower. True, at the beginning of the 20th century, the birth rate of the Orthodox population began to decline, although it continued to significantly outstrip the growth of the population of other faiths and the countries of Western Europe. At the same time, the mortality rate of the Russian population decreased, although here Russia's successes were more modest than in Western countries. Paradoxically, the high mortality rate in Russia was due to the higher birth rate, since the preponderant number of deaths at that time in any country occurred in infancy and childhood. Between 1908 and 1910, the number of deaths under the age of 5 accounted for almost 60 percent of all Russian deaths.

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For all other groups of the Russian population (20 years and older), the mortality rate was significantly lower than in the United States and Western European countries. In Russia, the number of centenarians and old people who reached old age was much greater than in these countries.

The basis for the steady and rapid growth of the Russian people was a traditionally strong family and marriage. Unmarried people were not taken seriously in society. They had no voice either in the family or at the peasant gathering (if it was in the village). An unmarried peasant, let alone an unmarried peasant woman, could not receive a plot of land, which was the main source of

their livelihood. Without this, the peasant had no opportunity to sit on the burden, i.e. to pay taxes and bear duties. And without that, he didn't get any rights.

On the other hand, the peasant economy could not do well without women's hands. In the countryside there was a firm division of labor between the sexes. Agricultural work was mainly done by men. Housework and household services were performed by women. Only the joint work of a man and a woman ensured the normal operation of the peasant farm.

In terms of the number of marriages, Russia ranked first in the world. The proportion of persons who were unmarried by the age of 45-49 was only 4-5 per cent

Proportion of persons who have never been married³

A particularly high marriage rate was observed among the peasantry, which constituted the overwhelming majority of the country's population. Among the rural population, only 3 per cent of men and 4 per cent of women aged 40-49 were unmarried.

The townspeople differed from the peasants in the later age of marriage. The average age of first marriage for women was 21 years in rural areas and 23 years in urban areas. For men, the differences in the age of marriage were even greater. It was 23 years for rural residents and 27 years for urban dwellers.

The average age of marriage in Russia at the turn of the 19th and 20th centuries was one of the lowest in Europe. Early marriages were very common in Russia. In terms of early marriages, Russia differed sharply from other countries.

Age structure of marriages 1906-1910⁴

More than half of women and almost a third of men were married before the age of 21.

A more detailed distribution of Russian people who were married by age can be traced in the analysis of the marriage tables of Russian girls. Almost a third of them were married before the age of 21 and more than two-thirds before the age of 23. However, less than 3 per cent of girls were married before the age of 17. The most active marriage occurred between the ages of 18 and 22. The highest number of marriages occurred in their 20s. Of all the girls who reached marriageable age, only 5 per cent were left without a husband. After the age of 23, the probability for a Russian girl to get married fell and by the age of 40 it became negligible.

The average age of the bride and groom varied depending on the province. The age of marriage decreased from north to south and from west to east. The lowest age of marriage was observed in agricultural provinces, for example, Ryazan, Kursk, and Oryol. Here, girls were married off until the legal age of 16 — 15, 14, 13, and even 12 years old. When appealing to the church authorities with a request to marry before the legal age, the peasants explained this by the need to have a mistress.

Before the introduction of universal conscription in 1874, a girl over the age of 20 was considered a long-term bride, and a guy of 23-25 years of age, if he was to serve in the military, was considered an old bachelor. During the reign of Nicholas II, it was customary for men to marry after serving in the army at the age of 24-25 (the term of service was most often 3 years). Girls of 21-22 years old were no longer considered old maids.

The prevalence of early marriages and the relatively small number of unmarried marriages have led to a significant average length of married life in Russia.

Average number of years of marriage in Russia in 1897⁵

There were significant differences in the average length of marriage between urban and rural areas. Among urban dwellers, the average length of married life between the ages of 15 and 49 was 20 years, and among peasants it was about

26 years. This difference was due to earlier marriages and rare celibacy among the peasants.

Family relations in Russia before 1917 were, as a rule, patriarchal in nature. This was especially true in the countryside, where the rural community played a leading role. Family relations in the Russian countryside were not only intimate, but also social. The whole village took part in the wedding celebrations. It was a widespread custom to desecrate a newlywed if she did not retain her virginity, and at public meetings of the community, family disputes were often settled, and the offenders could be immediately punished with the rod. The custom of smearing tar, sprinkling feathers, and then passing the cheating wife through the village was found in the village at the beginning of the 20th century.

The inability to hide one's intimate life from fellow villagers, coupled with centuries-old traditions and customs, created the strictest control and a kind of "censorship" of morals, which could not be avoided. Marriage bonds were considered indissoluble, and infidelity between spouses was severely condemned.

Under these conditions, divorce was considered by society as a grave sin. Divorce was permitted only in exceptional cases. Therefore, the number of divorces was insignificant.

The Russian family of the late 19th and early 20th centuries had many children. Large families were supported by custom and sanctified by the Church. Avoidance of childbirth and termination of pregnancy were considered a grave sin. "He who has no children lives in sin." Children served as a moral justification for sexual activity. Traditional Russian society, mainly peasants, followed this sacredly. Most peasants did not know about the possibility of artificial termination of pregnancy, they did not have abortions, and they did not know about contraceptives. The peasants lived a natural life, as if according to the proverb "A woman is not without a child, we do not live unmarried: God commanded."

Under these conditions, the number of births per Russian woman approached the physiological limit. The upper level of childbearing age for Russian women was about 45 years, ranging from 42 to 47 years in different provinces. The first child appeared 2-2.5 years after marriage. According to the custom, peasant women breastfed their children "during the two great fasts" and therefore the

intervals between births were about the same. Therefore, under normal conditions, a woman who lived in marriage until the end of childbirth gave birth 8-10 times during her lifetime. At the end of the 19th century, the general physiological limit of a Russian woman was 10-11 children.

Since not all women were able to live with their husbands until the end of their childbearing period as a result of his death or separation, the average number of children born to all married women was somewhat lower. For example, Vologda peasant women gave birth an average of 6 times, Ryazan, Kostroma and Yaroslavl women gave birth 8 times, and Voronezh peasant women gave birth 9 times.

By the reign of Nicholas II, the good of Russia – a strong and large family, a high birth rate and population growth – turned out to be its opposite side. In many of the central provinces of Russia overpopulation is beginning to be observed, the land, divided among an ever-increasing number of eaters, can no longer feed all the members of the peasant commune, and many tens of thousands of peasant hands are losing the opportunity to find employment for their labor. Between 1897 and 1917 alone, the population density in European Russia doubled. The labour surplus in some parts of the country has reached 76 per cent.

Population Density and Labor Surplus in the Russian Countryside

The overpopulation of the villages is forcing millions of Russian peasants to leave their native lands and move to new lands. Of course, resettlement was not something special for Russia. Its history is inextricably linked with the development of new lands and territories, which was stimulated by the presence of empty and sparsely populated lands in Siberia and the Far East, in the Kazakh and Don steppes, in the North Caucasus and in Central Asia. Every year, thousands, if not tens of thousands, of Russian immigrants left their homes in search of a better life. The main directions of such resettlement were the south and east of the country.

However, in contrast to previous years, when resettlement was very slow and gradual and involved only a small part of the population, in the reign of Nicholas II (and even a little earlier) this process acquired enormous proportions,

undermining the traditional foundations of the Russian peasantry. Native Russians were most often strongly attached to their native places, and it was a tragedy for them to leave them. If the previous streams of resettlement mainly covered the population with a weak sense of native roots, then in the late 19th and early 20th centuries they involved a huge number of native Russians, creating a sense of catastrophe in them. According to the census of 1897, more than 10 million people lived in provinces other than those of which they were native.

In some regions of the Steppe South, the Ciscaucasia, Western Siberia and the Far East, the proportion of natives of other provinces amounted to almost half of all living people.

Between 1894 and 1917, the number of settlers doubled in comparison with previous decades, and in Siberia and the Kazakh steppes even more (more than 5 million people moved here). Resettlement to Siberia took place through the newly built Great Siberian Route.

Number of settlers in Siberia and Kazakhstan⁷

A sharp increase in the number of settlers in 1907-1908 was explained by state support for the resettlement movement. The state exempted all those who wanted to go to Siberia from taxes for a long time, helped them with money and, upon arrival in a new place, allocated 45 hectares of land for their families free of charge. In addition, each family received an allowance of 200 rubles and transported their property to their new places of residence at state expense. In the centers of the resettlement movement, state warehouses of agricultural machinery were organized, which supplied the settlers with agricultural implements at moderate prices.

Nevertheless, the main migration flows went to less remote places of the Steppe South and the Ciscaucasia.

In the late 19th and early 20th centuries, about 5 million people who moved to the eastern regions of Russia accounted for about 8 million people who moved to the regions of the Steppe South and the Ciscaucasia.

Between 1897 and 1917, the movement of the rural population to the cities intensified. During this period, about 5 million peasants moved to the city. The

urban population has increased, and its share in the total population of the country has reached 21%.

The share of the urban population was the most significant in the Central Industrial, North-Western and Baltic regions.

By the First World War, there were 29 cities with a population of more than 100,000 people, which were home to about a third of the total urban population. Seven cities had a population of more than 250 thousand people.

The growth of the urban population was very rapid. Large industrial centers grew especially strongly. From the middle of the 19th century to the First World War, the population of Moscow, St. Petersburg and Odessa increased 5 times, and Kiev 8 times.

The peculiarity of Nicholas II's Russia was that the growth of the urban population absorbed only a small part of the natural increase of the rural population, whereas in the countries of Western Europe the cities not only absorbed the entire natural increase of the rural population, but also part of its main composition.

Another characteristic feature of Russia at that time was the extremely low level of emigration of the Russian population to other countries. At that time, it was possible to leave it freely, but the Russian people did not take advantage of such an opportunity, because for many of them the idea of parting with their homeland was wild. The main flow of emigrants from Russia was made up of people of non-Russian nationalities (Jews, about half of those who left, Poles, about a quarter, Lithuanians, and so on). The share of Russians who left for foreign lands was simply negligible (in 1909, 0.06%) in the total population of the country, while every fifth resident emigrated from Sweden and Norway, every tenth from Great Britain and Italy, and every fifteenth from Germany.⁸

High birth rates, a decrease in mortality, and a small number of emigrants have led to a continuous increase in the natural growth of the population of Russia. In 1913, it was one and a half times higher than in 17 other European countries. Moreover, while in most of the leading European countries the natural increase was falling, in Russia it was increasing. Russia's share of the world population in 1900 doubled compared to 1800 and reached 10%.

Chapter 2 National Economy. — The Russian Economic Miracle. — The Great Siberian Way. — The highest rates of economic growth. — Successes of industry and agriculture. — Autarky. — Russia's economic independence.

The symbol of Russia's economic prosperity in the late 19th and early 20th centuries is the Great Siberian Railway, which embodied all the country's previous economic achievements, revealing the Russian economic miracle to the world. The 7,416-kilometer-long road was largely built in just ten years by the hands of about 8,000 Russian builders, united in workers' artels. At the time, it was the world's greatest economic project to come to fruition. But the Great Siberian Railway was far from the only one built during the reign of Nicholas II. Metal, rails, wagons, steam locomotives – everything was produced in Russian factories by the hands of Russian workers. Only a highly developed industrial power could master railway construction at such a gigantic pace, reflecting the rapid growth of the Russian economy.

Between 1815 and 1861, the number of factories and plants in Russia increased three-and-a-half times, and the number of workers tripled.⁹ Between 1860 and 1880 industrial output increased 2.5 times.¹⁰

However, the real breakthrough in the development of Russian industry occurred in 1880-1913, characterized by gigantic industrial growth rates and radical qualitative changes in technique and technology. Between 1885 and 1913, Russia's industrial output increased fivefold, exceeding the rate of industrial growth in the most developed countries of the world, the quality of products improved markedly, and prices for industrial goods decreased.

During the reign of Alexander III, the government's industrial policy, which had previously been based on the principles of free competition, liberal customs policy, and "freedom" of relations between employers and workers, was replaced by a policy of state regulation of economic and social relations. Protectionism, high customs duties on industrial products imported from abroad, assistance to some industries and some restraint to others, and the introduction of regulation of the conditions of factory work are the main directions of this regulation.

The policy of protecting the domestic market from the competition of Western countries played an important role in the formation of Russian industry in the late 19th and early 20th centuries. By restricting the admission of a number of foreign goods to Russia, the Russian government stimulated domestic production through a number of measures. The United States and Germany followed a similar policy at the time. By the way, customs barriers in the United States were much higher than in Russia, although in our country they covered a wider range of goods.

Simultaneously with customs protectionism, the Russian state is implementing a number of targeted measures to stimulate the development of industry, such as tax exemptions, the granting of credits and various benefits, and the organization of industrial exhibitions and museums. Industrial exhibitions are established every four years, alternately in St. Petersburg, Moscow and Warsaw.

In the late 19th and early 20th centuries, a radical technical re-equipment of industry was carried out. The share of productive accumulation was 15-20% of national income, which was higher than in the United States.¹¹

Between 1885 and 1913 alone, the large joint-stock enterprises increased their assets by a factor of 11.1, although the small front-line enterprises grew much more slowly. Between 1885 and 1913, the average growth of productive assets was 596 per cent, or 7.2 per cent per annum, i.e., higher than in the United States during the same period.¹²

The mechanization of production proceeded at an accelerated pace. If in 1860 machines worth 16.5 million rubles were introduced, then in 1870 it was already worth 65 million rubles, and in 1913 - 340 million rubles. That is, about a fifth of the technical fleet of machines was renewed annually. The growth rate of the production of means of production at private Russian enterprises was twice as high as the growth rate of the light and food industries. As a result, the share of production of means of production reached 43% of all industrial output, 63% of the equipment and means of production necessary in industry were produced domestically, and only a little more than a third was imported from abroad.

The restructuring of industrial production on the basis of radical technical re-equipment and the improvement of the quality of the workforce has brought rich fruits. Both in terms of the growth rate of industrial production and the

growth rate of labor productivity, Russia has come out on top in the world, ahead of even the United States in this. However, there was still a significant lag in terms of absolute output and labor productivity.

*Dynamics of Industrial Output, Employment and Labor Productivity in Industry in Russia and the USA*¹⁴

(1869 = 100%)

We see that as early as 1890 the United States was ahead of Russia in terms of both production growth and labor productivity, but in 1900-1913 the situation changed, and the gap between Russia and the United States began to narrow. Rapid growth of industrial production was observed in almost all branches of industry in Russia.

Metalworking, chemical, and oil-processing industries are developing at a particularly high rate during this period. As a result, between 1897 and 1908 the structure of the manufacturing industry improved. The share of textile industry products is decreasing (from 39 to 26%), and the share of more "advanced" industries is increasing.

During this period, Russian industry continued to take advantage of the opportunity for industrial development provided by advanced machinery and technology, as well as by the import of capital. Despite customs restrictions, imports of Western equipment continued on a significant scale. In 1913 alone, 169.3 million rubles worth of machinery and apparatus were imported to Russia.

The Growth of the Output of Russian Industry in 1885-1913

(1885 = 100%)

As a rule, new enterprises emerging in Russia used the latest achievements in engineering, technology and organization of production. The concentration of production in industrial enterprises is the highest in the world. In 1910, 53 percent of industrial workers in Russia worked in enterprises employing more than 500 people, compared with 33 percent in the United States.¹⁶

Enterprises with more than 1,000 workers in Russia employed 44 percent of the workers, more than twice as many as U.S. industry.

Proportion of the labour force employed in enterprises with more than 1000 employees¹⁷

The figures given by the Factory Inspectorate did not include the largest state-owned and all metallurgical plants. Including these factories, the rate of concentration of workers at the largest Russian factories increases by one and a half times. Thus, the share of large enterprises in Russia was three times greater than in Germany and the United States.¹⁸

In 1907 there were only 12 giant factories employing more than 5,000 workers in Germany, while in Russia there were more of them in St. Petersburg alone than in the whole of Germany (14 factories). There were 35 giant factories throughout Russia.

The Russian industry has a priority in the development of issues of scientific organization of labor.¹⁹ Long before F. Taylor, the "father" of the Western scientific organization of labor, rational methods of teaching blacksmithing, turning, locksmithing, and other "arts" were being developed and implemented at the Moscow Higher Technical School. The school received gold medals at the Manufacturing Exhibition in St. Petersburg and at the World Exhibition in Vienna.

In Russia, earlier than in Europe and America, the theoretical study of human labor movements began (I. M. Sechenov). Professor Savin publishes the book "Metal Cutting", which is appreciated in Western European literature on a par with Taylor's works. The Russian school of scientific organization of labor was created—M. Arapov, M. Besprozvanny, P. Bogodarov, A. Gastev, and V. Zheleznov—and a special publishing house was formed, which launched "agitation for the principles of scientific organization of labor, unprecedented even for European countries." In the "Russian Wealth", in the "Journal for All" there are articles on the scientific organization of labor. There are successful attempts to introduce scientific organization of labor at the Ural factories, and in particular in Lysva, at the plant of P. Semenov in St. Petersburg.

Before the First World War, there were eight factories in Russia that used some form of scientific organization of labor, while only one was registered in France. The scientific organization of labor began to be applied more widely in armaments factories during the First World War.

Contrary to the established opinion that Russia was in a special position dependent on foreign capital, the total volume of foreign investment in industry amounted to no more than 9-14% of all industrial capital, i.e., no more than in the main Western European countries, which was due to the general trend towards the internationalization of capital. Domestic entrepreneurs determined the entire industrial policy of Russia. As a rule, foreign capital was admitted to those industrial areas where domestic entrepreneurs were still afraid to invest their capital. The country had enough domestic funds to invest in industry. Thus, between 1885 and 1913 the profit in relation to fixed capital was 16 per cent, and the real increase in fixed capital reached 7.2 per cent, and in addition to profit there were other sources of formation of fixed capital in industry.

During the first decade of the reign of Nicholas II, the state budget of Russia increased from 965 to 1947 million rubles, i.e. more than twice. In 1902, it was one and a half or more times larger than the state budgets of England, France, and Germany, being the first in its size. About half of the budget revenues were indirect taxes and about a quarter were revenues of the state economy (state-owned plants, factories, railways, etc.). Moreover, the income of state-owned farms has grown 3.5 times over the decades. This meant that the concentration of the people's resources took place not only through increased taxation, but also through the development of the state economy.²⁰

In 1895, Russia switched to a system of gold circulation and established extremely strict conditions for the issuance of credit notes, which had to be backed by gold. By 1904, the gold reserves of the State Bank of Russia amounted to 900 million rubles, while 580 credit notes were issued, i.e. the gold coverage was more than 100%.²¹ This, together with the country's trade surplus, was a condition for the existence of the Russian ruble as the hardest convertible currency in the world, which was highly valued by foreigners.

From 1876-1880 until 1913, Russia had a continuous trade surplus. From 1886 to 1913 it exported goods worth 25.3 billion gold rubles, but imported only 18.7 billion rubles, i.e., it ensured the inflow of gold and foreign currency into the country to the value of 6.6 billion rubles.

In the late 19th and early 20th centuries, industrial production gradually spread across Russia. The rapid growth of industry continued in southern Russia and Transcaucasia. In connection with the construction of the Siberian Railway,

the industrial development of Siberia is accelerating. First of all, coal production is increasing. Nevertheless, about half of the production was still supplied by the industrial center, the Northwest, and the Russian Baltic region. The high degree of concentration of industry becomes even more evident if we take into account that the eleven most developed provinces of European Russia (Moscow, St. Petersburg, Vladimir, Ekaterinoslav, Livonia, Kiev, Kherson, Perm, Kostroma, Kharkov, and Don) accounted for 63% of industrial production.²²

In the Central Industrial Region, the textile industry played a major role. The second leading industry in the area was mechanical engineering. However, engineering products accounted for 10% of the textile industry output in value terms. In the North-Western and Baltic regions, textile production was also in the first place, but the share of machine-building is higher here, especially in the St. Petersburg province (about two-thirds of the volume of the textile industry). In the South (in the Ekaterinoslav, Kherson, Don, and Kharkov provinces), coal mining and metallurgy played a dominant role. This was followed by metalworking and mechanical engineering, primarily agricultural and transport. The Urals was a region of metallurgy and metalworking. The industrial profile of Transcaucasia was determined by the oil and mining industries.

The reign of Nicholas II marked a special stage in Russian entrepreneurship. It is associated with a radical restructuring of Russia's trade and industrial potential. There is a sense of uplift and creative enthusiasm in the country.

There is a renewal of entrepreneurship. Leadership in the business world is gradually shifting from manufacturers of traditional industries (textiles, processing of agricultural products, etc.) to manufacturers of advanced technologies, mechanical engineering and metalworking. There is a huge strengthening of the role of banks and insurance institutions. The joint-stock form of entrepreneurship begins to predominate.

The activity of the Ryabushinsky family and the Stakheev concern becomes a symbol of entrepreneurship of the new era.

In the middle of the 19th century, the Ryabushinskys, who came from the peasants of the Kaluga province, organized several small textile factories. In the second half of the century, they expanded their activities, built cotton enterprises, engaged in credit operations, and penetrated into the linen, glass, paper, and printing industries. During the First World War, they took an active

part in the development of the metalworking industry, building one of the first automobile plants in Russia. Back in 1904, at the expense of the Ryabushinskys, an aerodynamic institute was built in Kuchin near Moscow, which became one of the centers for the creation of the Russian aviation industry. In 1902, the Ryabushinskys created a banking house, which was later reorganized into the Moscow Bank (the largest in Russia).

In 1910-1916, the largest business association in Russia, the Stakheev Concern, was founded. It is formed on the basis of the "system of participation", the "personal union" of various enterprises subordinated to a single system of management and control through the rapprochement of the Russian-Asian Bank with the family enterprise of the trading house "I.G. Stakheev" (the city of Elabuga). The concern was headed by the largest businessmen of Russia — A.I. Putilov, P.P. Batolin, I.I. Stakheev. The concern carried out a wide range of economic activities, including the grain trade (Stakheev's traditional sphere), metallurgical plants in the Urals and the Moscow region, oil enterprises in Emba, coal mines in Sakhalin, timber companies in the Sea of Okhotsk, textile factories, Central Asian cotton, oil industry, railways, fleet, and exports. By 1917, the turnover of the Stakheev concern exceeded 300 million rubles.

Coal industry. In the second half of the 19th century, Russia rapidly increased the production of coal. In terms of growth rates, it has many times overtaken Western countries. Since the middle of the 19th century, coal production in Russia has increased 169 times (in the USA 63 times), reaching 2.2 billion poods in 1913. Russia's share in global coal production has grown significantly.

The most important supplier of coal in pre-revolutionary Russia was the Donets Basin, the first information about the development of which dates back to the 18th century. The rich coal reserves of this basin, the relative ease of its extraction, the high quality of coal (primarily anthracite), and its favorable location in relation to consumers determined the further fate of the basin's development. However, until the middle of the 19th century, coal production here was insignificant. Since the mid-1960s, the situation has changed dramatically after the construction of the railways. Railways provided access for Donetsk coal to the Sea of Azov and the Black Sea, to the areas of beet sugar production and to Central Russia; consumption of Donetsk coal expanded to Kiev, Moscow, Saratov, Vladikavkaz. The railways themselves have also become

major consumers of coal. The development of South Russian metallurgy was of great importance. The demand for coal has increased dramatically. By 1913, coal production in the Donets Basin had increased hundreds of times.

As coal production grew, small coal mining enterprises were replaced by large ones. On the eve of the First World War, 88 percent of the total coal production was accounted for by enterprises with a production of more than 5 million poods, 10 percent by enterprises with a production of 1-5 million poods, and only 2 percent by smaller enterprises. Among the large enterprises of the basin were the Novorossiysk Society, the Russian-Belgian Metallurgical Society, and the Society of the South-Russian Coal Industry.

In 1906, large enterprises of the Donets Basin united into a syndicate known as the Joint Stock Company for Trade in Mineral Fuel of the Donets Basin (Produgol).

The growth of the Russian coal industry was carried out with the assistance of the government, which was expressed mainly in the establishment of customs protection. From the first half of the 1880s, a duty was imposed on the import of coal, the rates of which gradually increased and reached their highest level in the customs tariff of 1891-1892. The customs tariff was set in different amounts depending on the border, which was explained by the geographical location of the Russian coal deposits. The northern half of European Russia did not have its own deposits and could not do without foreign coal, so the lowest duty rate was determined for the Baltic Sea. On the southern frontier, the highest duty was imposed for the protection of the Donets industry, which was of a purely prohibitive nature. In 1914, the cost of coal in the Donets Basin was 5... 5.5 kopeks per pood, the duty on the Black Sea and the Sea of Azov is 6 kopeks per pood.²³

The rapid development of the coal industry was carried out on the basis of the introduction of modern technology and was accompanied by an increase in labor efficiency. Between 1860 and 1913, the power of steam engines used in the coal industry increased tenfold. However, the productivity of living labor (output per worker) increased relatively slowly. Between 1882 and 1904 it grew by less than a third, while coal production increased by 5.2 times. The labor force employed in the coal industry was largely low-skilled, and the working

conditions of the workers were harsh. This was especially true of the Donets Basin, which developed in an area with a small population.

However, nothing could stop the progressive development of the Russian coal industry. Between 1861 and 1913, the level of production in the coal industry increased 84 times. By 1914, Russia had freed itself from foreign dependence on imported coal. Experts predicted a further very significant increase in coal production, especially in the Donets Basin.

Oil industry.

At the end of the 1970s, companies were formed to exploit Baku oil fields, which invested 20 million rubles in the business, and a large oil refinery equipped with modern equipment was built. This plant began to produce kerosene, which is not inferior in quality to the American one. An oil pipeline has been built between the refineries and the wharf. Large storage facilities for petroleum products have been built all over Russia from Tsaritsyn to St. Petersburg. The companies had their own tankers and railroad tanks. Along with this company, other oil companies began to emerge. At the beginning of 1880, V.I. Ragozin founded the Russian production of lubricating oils.

The growth of oil production and refining is very dynamic. Thus, if in 1870 27,000 tons of oil were produced, in 1880 – 360,000 tons, in 1890 – 3,978,000 tons, then in 1900 – 10,362,000 tons. At the beginning of the 20th century, the level of oil production stabilized and even decreased slightly. The latter is mainly due to the deterioration of the conditions for the development of oil reservoirs, since the best strata, which produced frequent and abundant fountains, have been exhausted. Until the revolution, the main regions of oil production were Baku and Grozny (98% of production).

In total, in 1861-1913, oil production increased by 1.5 thousand times in terms of the total growth rate for this period, ahead of all other countries of the world and the United States.

Russia's total oil production before the First World War was 10 million tons, or 18-19% of the world's total production. According to this indicator, Russia ranked second after the United States.

In 1884, oil products, mainly kerosene, were exported abroad. At the same time, the importation of American kerosene was declining and soon ceased

altogether, aided by the customs duties imposed on foreign kerosene. The entry of Russian oil products into the foreign market was stimulated by the Transcaucasian Railway, which was opened in 1883. In 1911, Russia exported 706,000 tons of petroleum products abroad. This accounted for 14% of the world's exports of these products.

Before World War I, Russia became the world's largest oil producer and exporter. Moreover, it should be emphasized that not crude oil was exported, but only the products of its processing. Crude oil exports were seen as a loss for Russia. It was estimated that each pood of oil exported abroad brought damage to the country amounting to 19 kopecks. The quality of Russian oil products was the highest in the world, surpassing that of the United States. Russian kerosene and lubricating oils were especially valued, as they were sold at a 20-30% higher price than American ones.

Metallurgy.

The reign of Nicholas II was a period of rapid development of the metallurgical industry. The center of Russian metallurgy is moving from the Urals to the South. Already in 1911-1913, three quarters of pig iron was produced by the South of Russia.

The Ural metallurgical industry, due to the lack of nearby sources of coal and due to its backward technical equipment, was significantly inferior in comparison with the South.

The Southern Metallurgical Region had nearby rich deposits of iron ore (primarily Kryvyi Rih and Kerch) and coal (the Donets Basin). The main supplier of ore in the South was the Kryvyi Rih deposit, to a lesser extent the Kerch deposit was developed (335 and 24 million poods, respectively).

The Kryvyi Rih deposit was discovered in 1866, but development began twenty years after the construction of the Catherine Railway, which connected Kryvyi Rih with the Donets Basin.

At the same time, a southern metallurgy was created, which at first used local deposits of iron ore and coal from the Donets basin. In the late 1860s, the Novorossiysk Society of Coal, Iron and Rail Production was founded. Not far from Bakhmut, in the Donets Basin, a metallurgical plant was built, which began

operating in 1872. Near this plant, the village of Yuzovod appeared. In the 1870s, the Russian entrepreneur Pastukhov founded the Sulinsky Metallurgical Plant.

Until the 1980s, the development of these factories was slow. But after the beginning of the development of the Kryvyi Rih ore and its combination with Donetsk coal, ferrous metallurgy in the South of Russia began to grow with fabulous speed. By the end of the 19th century, 18 large metallurgical (iron foundries and steel foundries) had emerged in the South. In addition, 8 more processing plants were formed. Factories in the South of Russia were created for the most part with the help of foreign capital and were equipped with modern equipment. In terms of technical equipment, the nature of the technological process, and the productivity of southern metallurgy surpassed that of Western Europe, although it lagged behind the United States. In 1912 the output per furnace in the South of Russia was 3.2 million poods, in England 2 million, in Germany 2.6 million, and in the USA 5 million poods.²⁴

The development of the Russian metallurgical industry was greatly influenced by the support of the state. The Russian metallurgical industry was protected by high customs duties. For ore, the duty was 10.5 kopecks per pood (1.3 kopecks in the United States), i.e. 2 times higher than the price at the place of extraction. For pig iron, the duty was 45 kopecks per pood (in the USA, 12 kopecks, in France, 9 kopecks). The government provided domestic metallurgical plants with lucrative orders, bonuses, etc. For the distribution of railway orders among the factories, there was a special government committee, which gave these orders the character of a monopoly organized by the state and provided them with very high prices. During these years, the foundations of metallurgical monopolies were laid in Russia. In 1902, the Society for the Sale of Products of Russian Metallurgical Plants (Prodameta) was established, which was "an association of participating factories for the distribution of orders in order to master the market and raise prices." Prodamet comprised about two-thirds of the total South Russian iron and steel production. In 1907, the Krovlya society was formed, which included enterprises mainly from the Ural region and expanded their activities to the sale of roofing iron and tinplate. There were also small syndicates for the sale of ore, iron pipes, wire, agricultural machinery and implements. There was a special syndicate for the export of wagons (Prodvagon), and some rail factories were part of an international rail syndicate.

The policy of the syndicates often ran counter to the national economy's needs for metal. In order to raise prices, syndicates often forced factories to limit their production.

However, the progressive, dynamic development of the Russian metallurgical industry was determined not by negative, but by positive aspects. As a result, in 1861-1913, pig iron smelting increased by 15 times, and steel smelting by 2.2 thousand times. The development of the Russian metallurgical industry was the highest in the world (after the United States).

Before the First World War, Russia's share in world pig iron production reached 6%. In terms of steel production, Russia took 4th place in the world, and in terms of pig iron production, it took fifth place. Russian rails went to Italy, Denmark, Bulgaria, Romania, Argentina, Mexico, China, and Japan. Russia fully satisfied its demand for iron, iron and steel through domestic production.²⁵

Engineering.

By the end of the 19th century, the main centers of Russian machine-building were formed: St. Petersburg, the Central Industrial Region (including the Oryol Province) and the Baltic States. At the end of the 19th century, four-fifths of the production of the machine-building industry fell on these areas. The Yuzhno-Russky district also played a significant role. In 1912, about 90% of the machine-building industry was concentrated in all the above-mentioned areas.

The majority of machine-building enterprises belonged to large enterprises (employing 500 or more people).

The most developed branches of mechanical engineering were transport and agriculture. Transport engineering produced mainly steam locomotives and wagons. The growth of this branch of mechanical engineering is associated with the rapid growth of railway construction. Between 1867 and 1904, the production of steam locomotives increased from 13 to 1,193, and the production of freight cars from 180 to 21,333 (1865-1904). Such well-known plants as Nevsky and Putilovsky in St. Petersburg, Bryansk, Kolomensky and Sormovsky in the Central District, Lugansk and Kharkov in the South and Botkinsky in the Urals were engaged in the production of steam locomotives. Russia not only met its need for steam locomotives, but also sold them abroad.

Shipbuilding was significantly developed, located mainly in St. Petersburg, in the South, and in the Industrial Center (Kolomensky and Sormovo plants).

Agricultural machinery was most strongly developed in the Southern and Central Industrial regions, where about three-quarters of agricultural machinery was produced in 1912. ^[26] Between 1897 and 1912 alone, the production of agricultural machinery in Russia increased from 9.2 million rubles to 52.3 million rubles, i.e., sixfold. ²⁷

In general, in 1861-1913, the level of production of the machine-building industry in Russia increased 44 times, reaching 464 million rubles in 1913. As a result, Russia's need to import foreign machinery and mechanisms has sharply decreased.

Textile industry.

The textile industry of Russia, and above all the cotton industry, belonged to the branches whose development began in the 18th century. The main regions of the Russian cotton industry were Moscow-Vladimir (with the center in Ivanovo-Voznesensk) and St. Petersburg. Between 1861 and 1913, the level of production in the cotton industry increased 20 times. In Russia, the world's largest cotton mill was built, the Kreenholm Manufactory near the city of Narva (500,000 spindles and 5,000 looms). Before the revolution, Russia covered almost all of its need for cotton products with its own production and, moreover, supplied many foreign countries, primarily Persia, China, and Afghanistan, with its fabrics.

Food flavoring industry.

Of the branches of the food industry, sugar, flour milling and butter were of particular importance.

The beginning of the development of the beet sugar industry in Russia dates back to the XVIII century. The first beet sugar factory was established in the Tula province in 1802. By the early 1860s, there were about 400 (mostly small) factories in Russia. After the peasant reform, the growth of the sugar beet industry increased dramatically. If in the mid-1850s the production of granulated sugar in Russia amounted to 2 million poods, then by 1914-1915 it reached 105 million poods, i.e. increased more than 50 times.

The main center of the beet sugar industry was the Right-Bank Little Russia, which produced more than half of the sugar. In 1911-1912, 60% of the total sugar output was produced in the Southwestern region, 26% in the Kharkov and Kursk provinces, and 10% in the Chernigov and Poltava provinces.²⁸

In terms of sugar production, Russia ranked second in the world, accounting for a fifth of its world production.

*Sugar production in 1913-1914 (thousand tons).*²⁹

In terms of sweets and various confectionery, the choice was simply huge. The Russian confectionery industry flooded the domestic consumer with thousands of varieties of sweets and caramel, cookies and cakes, chocolate and cocoa, jam and marmalade, halva and marshmallows. What in previous decades was used only by the rich has become available to the widest strata of the Russian people.

During the reign of Nicholas II, the traditional Russian drink beer was brewed at more than a thousand factories, each of which produced its own unique type of high-quality beer. In Moscow, there were famous breweries in Khamovniki, on Trekhgorka near Dorogomilovskaya Zastava, as well as on Shabolovka. Of the other breweries, the Kalinkinsky Beer and Mead Brewery and the Kalashnikov Brewery in St. Petersburg and the Zhigulevsky Brewery on the Volga River had all-Russian fame.

The end of the 19th and the beginning of the 20th century was the heyday of Russian butter making, both vegetable and animal. Domestic industry produced a wide range of vegetable oils, including linseed, hemp, rapeseed, mustard, and cottonseed oils. But more than half of the production of vegetable oil was sunflower oil, which was in particular demand among the Russian people.

Until 1890, the production of butter in Russia was mainly home and handicraft. The beginning of the rapid development of the butter industry is associated with the construction of the Great Siberian Railway. In Siberia, a large butter-growing region was formed, encompassing the Tobolsk, Tomsk, partially Perm, Orenburg, and Yenisei provinces, as well as the Semipalatinsk region. The first butter factory was established in 1893 in Kurgan. By 1908, the number of butter factories in Siberia had reached 3,000, most of which were artel factories. In 1894, 400 poods of butter were exported from Siberia, and in 1910, 3,789.7

thousand poods worth 52 million rubles. Russia has become the largest supplier of butter in the world market after Denmark. For the delivery of Siberian butter abroad, special high-speed trains were installed as part of refrigerated wagons, from which the oil was reloaded into refrigerated steamers going to the West. And then the usual Western fraud with Russian products began. Siberian butter was packaged in other wrappers and sold under the brand name of either "Parisian" or "Danish" oil. As far back as 1914, Siberian artel butter, which had been in the hands of Danish offices, then appeared on the English market under the name of "Danish" butter, and the difference in the prices of "artel" butter and "Danish" butter was very considerable, and, of course, gave a solid plus to the usual commercial profit. The notorious London joint-stock "Union", behind which the large London firm "Lonsdale" was hidden, also cost the Siberian artels dearly. Thus, the Siberian co-operatives are still quite "cultivated by the capitalists".³⁰

Agriculture.

Despite the significant difficulties associated with the agrarian overpopulation of the Russian countryside, the country's agriculture developed quite productively and steadily. Everything was reflected in the high agricultural skill of the Russian peasant, his diligence and perseverance in work. In 1913, compared to the pre-reform period, the yield of grain crops almost doubled, and labor productivity increased by one and a half times. By 1913, the harvest of grain crops reached 88.6 million tons, i.e. 2.8 times more than it was at the time of the abolition of serfdom. The production of sugar beet, cotton, and tobacco has increased several times. Animal husbandry developed somewhat more slowly, but there were some successes here as well. Between 1895 and 1915, the number of cattle increased by 63 per cent.

In terms of the production of the most important agricultural crops, Russia took first place, growing more than half of the world's production of rye, more than a quarter of wheat and oats, about two-fifths of barley, and about a quarter of potatoes. Russia became the main exporter of agricultural products, the first "breadbasket of Europe", accounting for two-fifths of all world exports of peasant products.

Russia supplied about half of the world's egg exports and was an absolute monopolist in flax exports.

In the reign of Nicholas II, there were 164 agricultural societies in Russia, which carried out scientific and educational activities, conducted research at experimental stations and fields. Among these societies are the Free Economic, Moscow, and Southern Russia. There are 10 agricultural educational institutions, primarily the Petrovsky Agricultural and Forestry Academies in Moscow, the Novoaleksandrovsk Institute of Agriculture, and the St. Petersburg Agricultural Institute, which have trained a large number of excellent specialists in the field of agriculture, many of whom have received worldwide recognition.

To help the peasantry, the zemstvos form the institute of zemstvo agronomists. In each county of the country there were several district agronomists (serving a number of parishes) and one county agronomist. District agronomists were united in provincial collegial bodies under the leadership of provincial agronomists, who directed the entire agricultural movement of the provinces. At the expense of the zemstvos, as well as from the state treasury, agronomic assistance is organized: exhibitions, libraries, excursions to model fields, lectures on courses in various branches of the economy are organized, breeding stations with factory producers for the improvement of local breeds, grain cleaning and rolling stations, warehouses of agricultural machinery and implements are maintained at agronomic and veterinary plots, the demonstration of which was carried out personally by the district agronomist and his assistants on the land peasants, experiments were also made with mineral fertilizers for different crops.

However, the increased fragmentation of peasant lands and the associated deterioration of tillage conditions hindered the development of agriculture. In contrast to the rapid development of industry, agriculture grew more slowly. There is also a lack of improved tools and equipment.

The Russian Economic Miracle.

The rapid breakthrough in Russia's economic development in the late 19th and early 20th centuries can only be compared with the so-called Japanese economic miracle after World War II. And there is nothing surprising in this: both Russia and Japan have secured unprecedented economic success by combining

the advantages of the traditional national culture of management with the advantages associated with the introduction of the latest equipment and technology.

Compared to the pre-reform period, Russia's industry has grown 13 times. The rates of economic growth were the highest in the world, and in some sectors they were simply gigantic: steel production increased by 2,234 times, oil by 1,469 times, coal by 694 times, engineering products by 44 times, and chemical products by 48 times. By the beginning of the First World War, Russia had ceased to be a predominantly agricultural country: in 1912, agriculture produced 6.1 billion rubles, and industry 5.6 billion ^{rubles}.³¹

Economically, Russia was the only country in the world that was approaching autarky, i.e. it had an economic structure that allowed it to exist independently and fully, regardless of foreign imports and exports. In relation to the outside world, Russia was autonomous, providing itself with all the necessary goods, and consumed almost everything it produced. High protective duties on many goods stimulated the domestic economy. Foreign imports were of no vital importance for the country. Russia's share in world imports was a little more than 3%, which is negligible for a country with a population equal to a tenth of all mankind. For comparison, it should be noted that the majority of Western countries, having an insignificant population, had a share in world imports many times larger, i.e. they were economically dependent on imports.

At the same time, Russia had a huge export potential, which it did not use due to the peculiarities of economic development.

The Russian economy was not oriented towards the foreign market. Among Russian goods, only flax and butter were produced to a greater extent for sale abroad. In 1913, flax exports accounted for 54% and oil for 76% of their production. The export share of other goods was incomparably lower: wheat — 15%, rye — 3, oats — 4, barley — 34, eggs — 17, sugar — 8%, oil products — 12%. In general, Russia exported no more than 6-8% of its goods abroad.

Ahead of Western countries in terms of economic growth, Russia at the same time lagged behind the United States, Great Britain, Germany and France in terms of industrial production, ranking fifth in the world. Based on the analysis of Russia's industrial capacities and the average annual growth rate of

production, experts predicted that by the 1930s Russia would reach one of the leading frontiers of world economic development.

Chapter 3 The country was getting richer. — High wages of workers. — The amount of deposits in savings banks has increased by 7 times. — Deficit-free budget. — The lowest taxes in the world. — High standard of living of the population. — Record level of meat consumption.

The rapid economic growth and dynamically developing labor resources of the Russian nation during the reign of Nicholas II yielded rich fruits. The national income of Russia, according to the most understated estimates, rose from 8,000,000,000,000 rubles in 1894 to 22,000, The average per capita income of the Russian people has doubled. The incomes of workers in industry grew at a particularly high rate. In a quarter of a century, they have increased at least threefold.

Shortly before the abdication of the Tsar, the Obukhov Steel Works in St. Petersburg determined the subsistence minimum for the average worker. It was equal to 169 rubles for a working family of three, of which 29 rubles went to housing, 42 rubles to clothing and shoes, and the remaining 98 rubles to food.

Housing within the framework of the minimum needs of the worker consisted of one living room and a kitchen, and the payment for the apartment included the cost of lighting and heating.

Clothes and shoes consisted of boots - 20 rubles per pair (at the rate of one pair per year per person), galoshes - 6 rubles (one pair per year per person), a set of a porter dress - 60 rubles (one and a half sets per year), an outer dress - 120 rubles per set (one for three years).

The minimum monthly budget for food consisted of the cost of milk - one and a half bottles per day at 35 kopecks per bottle; 2.1 kg of butter at 6.5 rubles per kilogram; 2.1 kg of other fats at 3.2 rubles per kilogram; meat or fish (alternated every other day) - 100 g of meat (20 kopecks for each family member), 200 g of

fish (20 kopecks); daily for everyone about 1 kg of rye bread (17 kopecks), about 600 g of wheat bread (30 kopecks), 820 g of potatoes (20 kopecks), about 60 g of sauerkraut (30 kopecks); about 600 g of various cereals (22 kopecks); one and a half eggs, about 3.7 kg of sugar (2 rubles 70 kopecks).

Most of the workers of the Obukhov plant lived well above the subsistence level. For example, workers of the first category received 400 rubles each, category II — 350 rubles, category III — 300 rubles, category IV — 225 rubles.³²

Academician Strumilin managed to prove that at the beginning of the 20th century, the earnings of Russian workers were among the highest in the world, ranking second after the earnings of American workers. Here's his line of reasoning. The average annual wage in the manufacturing industry in the United States at the 1914 census was \$573. per annum, \$11.02 per week, or \$1.84 per week. per day. In terms of the Russian currency at parity, the daily wage of an American worker was 3 rubles 61 kopecks in gold. In Russia, according to the mass data of 1913, the annual earnings of the workers in money and in kind amounted to 300 rubles per 257.4 working days, i.e., did not exceed 1 ruble 16 kopeks a day, thus not reaching even a third (32.2 per cent) of the American norm. Hence, the usual hasty conclusions were drawn about the sharp lag in the standard of living of Russian workers from American standards. But given the relative high cost of living in these countries, the conclusions are different. When comparing the prices of the most important food products in Russia and the United States, it turns out that products in the United States are three times more expensive than in Russia. Based on these comparisons, it can be concluded that the level of real wages in Russian industry should be estimated at least 85% of the American one. The real level of wages in Russian industry was quite high and outstripped the level of wages in England, Germany, and France.³³

The high level of wages in industry fully corresponded to the comparatively high (for that time) share of wages in the national income, amounting to about 55% in 1908, i.e., again close to the American one.

The high level of wages of Russian workers was combined with a greater number of weekends and holidays than in other countries. The number of days off and holidays for industrial workers was 100-110, and for peasants it was even 140 days a year.

At the Conference of Representatives of the St. Petersburg Machine-Building and Mechanical Works, held in January 1905, two weeks after the well-known bloody events, the shorter working year of Russian workers in comparison with Western European workers was abolished. Just before the revolution, the length of the working year in Russia averaged about 250 days in industry and about 230 days in agriculture. For comparison, in Europe these figures were quite different – about 300 working days per year, and in England – even 310 days.³⁴

The Russian people grew rich by their work. Between 1894 and 1914, the amount of deposits in savings banks increased sevenfold. Between 1894 and 1917, the amount of deposits and equity in small credit institutions increased 17 times. Deposits in joint-stock commercial banks in 1895-1915 increased by a factor of 13.

Many years of the reign of Nicholas II were characterized by a deficit-free state budget, i.e. state revenues exceeded state expenditures. In the pre-war decade, the excess of state revenues over expenditures amounted to 2.4 billion rubles. At the expense of the deficit-free budget, redemption payments of peasants were abolished, railway tariffs were reduced, and certain types of taxes were eliminated.

The tax burden per Russian inhabitant was the lowest in the world. Under Nicholas II, the Russian treasury sought to increase its revenues not by raising taxes, as was most often done in Western countries, but by increasing the profitability of state-owned enterprises. For example, interest payments on government debts were mainly provided by revenues from the operation of state railways.

The total amount of taxes per capita in Russia was half that of France, Germany and Austria, and four times less than in England.³⁵

Tax burden in different countries of the world per capita in 1913 (rubles)

Direct taxes were particularly low in Russia. Compared to England, their burden was 8 times lighter, and with Germany and France, 4 times.

Very indicative of the standard of living of the Russian people during the reign of Nicholas II is the consumption of meat and meat products, which increased approximately twofold and amounted to an average of 70.4 kg per person per

year in 1913 (in the United States, 71.8 kg). Meat consumption was even higher in cities — an average of 88 kg per capita, while in Moscow — 87, in St. Petersburg — 94, in Vladimir and Vologda — 107, in Voronezh — 147. Even more meat was consumed in the cities of Siberia and the Far East.³⁶ Sugar consumption has also more than doubled, reaching 9 kg per year.

In the first half of the reign of Nicholas II, per capita consumption of alcoholic beverages decreased. Between 1894 and 1904, it dropped from 7.4 litres to 7 litres, one of the lowest alcohol consumption rates in the world. At that time, people in Russia drank six times less than in France, five times less than in Italy, three times less than in England, half as much as in Germany.³⁸

During the reign of Nicholas II, thousands of People's Houses and various institutions for the poor were built, in which they tried to alleviate their situation.

In Moscow, for example, many People's Houses, tea houses, and reading rooms were opened, which were visited by more than 6 million people in 1903 alone. The aim of the People's Homes is to meet the immediate needs of the poorest sections of the working people. People's houses were generously subsidized by the government. It was believed that in them the working man should feel like a master. In his usual surroundings, he always found in the People's House a simple, unpretentious, but impeccably fresh, healthy lunch and dinner, with only a little variety for Sundays and holidays. Many poor people were attracted by the fact that the food sold in People's Houses and tea houses was cheaper than in other places.

In Moscow alone in 1911 there were 15 People's Houses with their own canteens, libraries, and theaters, which were visited by many thousands of people every year. The goal of the Moscow Trusteeship was to provide each visitor with healthy, tasty food at a cheap price. People's houses worked from early morning until late at night. Admission was free. The rooms are "bright, spacious, well ventilated and immaculately clean." The consumption of alcoholic beverages was not allowed. You could eat, drink tea and pies, read newspapers and magazines, watch performances in the theater, and in the summer take part in folk festivals, which were held in the garden next to the People's House.

At the People's House in Georgia, even an opera was formed. In general, opera performances were held in many People's Houses, attracting more than 15,000 spectators during the holidays.³⁹

The whole business of folk entertainment in Moscow was under the jurisdiction of a special commission consisting of experts in theatrical and musical affairs, among them, for example, the rector of the Moscow Conservatory, M. M. Ippolitov-Ivanov.

Special mention should be made of the public readings. They were produced regularly in many People's Houses, but also in other places. Special persons who passed the tests of a special commission were chosen as lecturers for the public readings. Readings were organized in the following departments: spiritual, religious, moral, historical, biographical, geographical, natural science, the fight against alcohol abuse, fiction. During the intermissions, performances with singing and music were arranged.

On the eve of the First World War, the English writer M. Behring rightly noted: "There has never been a period when Russia was more prosperous materially than at the present moment, or when the vast majority of the people seemed to have less reason for discontent." And, astonished at the oppositional mood that reigned in intellectual circles, he exclaimed: "A casual observer might be tempted to exclaim: what more could the Russian people want?"⁴⁰

Chapter 4 National and Cultural Revival. — Successes of public education. — Russian Art. — Back to the roots. — Painting. Architecture. — Music. — Theatre. — Science. — The decisive importance of Russian art and science in the formation of world culture in the late 19th and early 20th centuries.

In the field of cultural creativity, Russia experienced an extraordinary upsurge of creative enthusiasm. "Russia," wrote I. Bunin, "lived an unusually broad and active life, and the number of working, healthy, and strong people was constantly growing in it." "Everywhere," echoes the then young writer Skitalets (S.G. Petrov), "it was as if the young Russian talent was protruding, everything was blossoming... There was a whiff of renewal in the air, and it seemed that the

whole of Russia was waking up, dreaming of some fairy-tale, rainbow dreams." The creative upsurge, noted by many contemporaries, was a powerful manifestation of the sense of national and cultural revival experienced by Russia. It was in the late 19th and early 20th centuries that all the conditions for the final destruction of the cosmopolitan dominance in culture, born of the Eurocentric orientation of a significant part of the Russian intelligentsia, devoid of national consciousness, arose in the country.

Russian cultural creativity returned to its origins and began to acquire distinctly national forms, which were improved and strengthened by the successes of popular education.

During the reign of Nicholas II, the total expenditure on public education and culture increased eightfold and was more than twice as high as the expenditure on education in France and one and a half times in England.

Between 1894 and 1914, the budget of the Ministry of Public Education increased sixfold, the number of students in higher and secondary educational institutions tripled, and in primary schools doubled. Tuition fees at higher education institutions in Russia were many times lower than in the United States and England, and poor students often studied for free. In terms of the number of women studying in higher educational institutions, Russia ranked first in Europe.

In 1908, compulsory free primary education was introduced in Russia. For this purpose, more than 10,000 additional public schools were opened every year, the number of which reached 130,000 by 1913. The proportion of illiterates was insignificant. Of the approximately 14 percent of the illiterate, most belonged to the non-Russian peoples of Siberia and the Volga region. Their illiteracy was due to the traditional national attitudes of these peoples, and not to any obstacles to education.

Art is an expression of the spiritual world of the people. In the reign of Nicholas II, it is characterized by an encouraging turn towards a return to national foundations, traditions and ideals. Academism and Itinerants, which dominated Russian art in the XVIII-XIX centuries, certainly contributed to its development, but at the same time deviated it from the national soil. Both academism and the Itinerants saw real Russian art only from Peter the Great, and before him they saw only imitation and primitiveness. Continuity in the development of spiritual principles, which in any country are primarily of a

national nature, has been interrupted. The very concept of spirituality is distorted. For the academics, it is presented in ideal antique models, while for the Itinerants, it is ideological and tendentious. In essence, the Itinerants were an oppositional, anti-government movement of the Russian artistic intelligentsia, often devoid of national consciousness and striving to show Russian life one-sidedly, only in dark colors: if a peasant, then necessarily poor and downtrodden, if a merchant, then necessarily fat and drunk, if an official, then necessarily disgusting and pitiful. Denunciatory tendentiousness and denigration of the "flourishing complexity" of Russian life were considered "the most glorious tradition of Russian art." In fact, such a worldview spiritually impoverished Russian artists and washed out the national soil from under them. Since the end of the XIX century, there has been a rejection of the Itinerant spirit in Russian art.

A powerful impetus for the national revival in painting and architecture was the "discovery" of the Russian icon and church architecture, which for a long time had been considered in educated society to be miserable imitative primitives. After the cleaning of Russian icons and the restoration of ancient Russian churches, it became quite obvious that we are talking about monuments of art of world significance. A whole ocean of the great art of Ancient Russia, of a spiritual nature, opened before the eyes of the Russian people. This discovery dramatically expanded the spiritual field and the national and cultural horizons of Russian artists. There was a sharp rise in their spiritual potential.

Only a great upsurge could give birth to such titans of Russian national painting as V. Vasnetsov, M. Nesterov, M. Vrubel, I. Repin, V. Surikov, K. Korovin, V. Serov, I. Levitan, V. Polenov. The murals of V. Vasnetsov in St. Volodymyr's Cathedral in Kiev are the highest example of Russian spiritual painting. The images of Russian saints and the Mother of God in St. Vladimir's Cathedral in Kiev, the paintings of the Last Judgment and the Horseman of the Apocalypse are striking in their integrity and power of spirit. In Vasnetsov's paintings "Three Bogatyrs", "Alyonushka", "Three Princesses of the Underworld", "Ivan Tsarevich" and many others, the epic world of Ancient Russia, spiritually closely connected with modern life, comes to life.

The pinnacle of Russian spiritual painting was the works of M. Nesterov. First of all, of course, his participation in the frescoes of the same St. Volodymyr's Cathedral in Kiev – the Nativity of Christ, the Resurrection, Saints Cyril and Methodius, Constantine and Helena, Philaret and Varvara, Boris and Gleb, Michael and Olga. Nesterov's paintings "The Vision of the Youth Bartholomew" and "The Hermit" are full of enchanting spiritual power.

M. Vrubel, who also created a number of icons and wall paintings, impresses with a heightened sense of the greatness of ancient Russian art, its great spirituality, monumentality and plastic expressiveness. Gravitating towards ancient Russian art, Vrubel did not imitate it, but developed it. His designs for Rimsky-Korsakov's productions of Sadko, The Tsar's Bride and The Tale of Tsar Saltan are magnificent. In the paintings "The Demon" and "The Demon Defeated" Vrubel poses the main Russian question of good and evil in a new way, shows the tragic loneliness of the individual outside of national life.

V. Surikov's historical painting reveals the deep integrity and fullness of the spiritual life of Russia at different stages of its development. "Boyarynya Morozova", "The Morning of the Streltsy Execution", "The Conquest of Siberia by Yermak", "Suvorov's Crossing the Alps" and his other paintings became an anthology of Russian life.

In general, the period of the reign of Nicholas II in terms of the number of great national artists was unparalleled in Russian history. There were entire art centers that set themselves the goal of reviving folk art and returning to the roots. Such centers were, in particular, Abramtsevo, Talashkino, Polenovo.

The art circle in Abramtsevo, the soul of which was the Russian entrepreneur and philanthropist S.I. Mamontov, who was fond of singing, music and sculpture, united a whole galaxy of talented artists, sculptors, composers, musicians, actors, singers. Paintings were created here, buildings were erected in ancient Russian architectural forms, pottery production was revived, everyday objects were developed and decorated, and original performances were staged. All the great Russian artists we have already listed have passed through this circle, enriching each other and Russian art with a deep national impulse.

In Talashkino, through the efforts of Princess M.K. Tenisheva, art workshops were organized: carpentry, wood carving and painting, metal embossing, ceramics, fabric dyeing and embroidery. The princess collected "ancient samples

of the inextinguishable beauty" of Russian life and gave them creative development in her workshops, which turned "into a reserved place, into that living spring, at the source of which both the decorative and applied professional art of the famous luminaries and folk art were mutually enriched." ⁴¹ Thousands of people participated in the workshops. As N. Roerich wrote:

«... At the sacred hearth... the people are creating newly thought-out objects... The precepts of the grandfathers and the beauty and durability of the ancient work are remembered again. New needs arise in young people and are strengthened by a clear example."

A great contribution to the search for new forms of Russian art was made by a group of artists who joined the magazine "World of Art", the soul of which was the artist A. Benois. They enriched Russian art with new forms and techniques, created colorful images of Russian life and nature. Roerich, A. Golovin, V. Borisov-Musatov, E. Lanceray, I. Bilibin, I. Grabar, K. Yuon, B. Kustodiev became a kind of second circle of Russian artists, who voluntarily or involuntarily formed around the spiritual center of Russian painting, which we have considered above.

In the reign of Nicholas II, architecture also acquired a new breath and a rapid impulse towards national Russian forms. The disparate manifestations of the Russian style in the previous reign in the 1890s merged into a broad artistic movement, united by the search for a monumental national style under the leadership and under the clear hegemony of architecture. ⁴² Russian architects of the epoch of the National Renaissance rejected the literal use of purely external forms of ancient Russian architecture, but creatively developed its spirit and motifs—plasticity, silhouette, and heroic epic structure. Notable milestones on the path of the Russian revival were the construction of the Pavilion of Russian Applied Art at the 1900 World's Fair in Paris (artist K.A. Korovin and architect I.E. Bondarenko), the pavilions of the Russian department at the International Exhibition in Glasgow (1901) and the Yaroslavsky Railway Station in Moscow (1904, architect F.O. Schechtel), Pertsov's tenement house in Soimonovsky Lane in Moscow (1907) and buildings in Talashkin (Teremok, 1907). a theatre, his own house, 1902, architect S.V. Malyutin), a house for widows and orphans of artists in Lavrushinsky Lane (architect N.S. Kurdyukov) and Old

Believers' churches in Moscow (the second half of the 1900s-1910s, architect I.E. Bondarenko).

Magnificent examples of Russian architecture were created by the architect A.V. Shchusev — the Kazansky Railway Station on Kalanchevskaya Square in Moscow, the churches in the Pochaev Lavra and the Martha and Mary Convent.

Even the Art Nouveau style in architecture and art, which became widespread at the very end of the 19th century, had a purely national character in Russia. It is not for nothing that E.D. Polenova, V.M. Vasnetsov and K.A. Korovin stood at its domestic origins.

A brilliant expression of the revival of Old Russian architecture was the construction of the architect V.A. Pokrovsky, who managed to develop the decorative motifs and design features of traditional Russian architecture in relation to new conditions and created functionally convenient and aesthetically perfect buildings: the buildings of the Loan Office in Moscow and the State Treasury in Nizhny Novgorod, a number of other buildings that struck with the perfection of forms and modern conveniences. The most outstanding work of Pokrovsky was the Fyodorovsky Cathedral in Tsarskoye Selo (1910-1915), the lower cave church of which the royal family was especially fond of visiting. At the Fyodorovsky Cathedral, a Russian town was erected. In addition to Pokrovsky, other architects, the best artists and sculptors took part in its construction and decoration. The town consisted of three main buildings and was surrounded by a fabulously beautiful Kremlin wall with towers and three gates girdled with "sculptural lace of ancient Russian painting". The wall was interrupted by the pediment of three large buildings jutting forward. The main building was the so-called refectory of the Tsar, which consisted of numerous rooms, including a double-height refectory hall with vaults decorated with the coats of arms of all Russian provinces and regions. The refectory ended with a house church, where each icon and each lampada spoke of deep and precious antiquity. Two other buildings, also in the ancient Russian style, with many architectural details and motifs, were originally intended for the clergy of the Fedorovsky Sovereign Cathedral, but during the war they were used as infirmaries for wounded soldiers. Inside the town there were also houses for the staff, a tennis court, stables, garages and a Russian bathhouse. Everywhere there are flower beds, bushes and trees of rare species. The entire Russian town was half-surrounded

by a large pond, which seemed to complete the organization of the architectural space.

The outstanding works of the architect S. S. Krichinsky are in tune with Pokrovsky's work — the church commemorating the 300th anniversary of the House of Romanov and the Church of Nicholas Bariysky in St. Petersburg.

Russian literature of the epoch of Nicholas II was one of the highest expressions of world culture. It is not for nothing that Paul Valéry, a poet and a remarkable connoisseur of world cultures, considered the ancient Greco-Roman culture, the Italian Renaissance and Russian literature of the 19th century to be the main achievements of mankind. The mere enumeration of the names of the great Russian writers who worked during the reign of Nicholas II speaks of the gigantic spiritual potential of the epoch — L. Tolstoy, I. Bunin, L. Andreev, A. Chekhov, A. Kuprin, A. Blok, S. Yesenin, N. Gumilev, M. Tsvetaeva, A. Akhmatova, A. Bely, V. Bryusov, A. Remizov, V. Rozanov and in addition to them dozens of outstanding writers and poets — P. Boborykin, V. Veresaev, V. Korolenko, D. Mamin-Sibiryak, M. Gorky, D. Merezhkovsky, Z. Gippius, N. Garin-Mikhailovsky, N. Teleshov and others.

Leo Tolstoy's novel *Resurrection* (1899) became a symbol of Russian literature of that era. In fact, it reflected the main spiritual contradiction of the time: the ugliness, duplicity, hypocrisy of the ruling strata of society and the intelligentsia, and the moral superiority of the common people, who continued to live their traditional life on the principles of Holy Russia. After reading the novel, it becomes clear that the key to a happy future for Russia can only be these principles and the awareness of the enormous responsibility for their preservation and development.

Russian music and theater of this era is also one of the highest expressions of world culture. In the brilliant works of P.I. Tchaikovsky, N.A. Rimsky-Korsakov, A.K. Glazunov, S.I. Taneyev, A.S. Arensky, S.V. Rachmaninoff, A.N. Scriabin, S.S. Prokofiev, I.F. Stravinsky, N.Y. Myaskovsky the deepest musical talent of the Russian people was expressed. No other nation at that time produced so many remarkable musicians as the Russians.

The work of N.A. Rimsky-Korsakov had a profoundly folk character, creating a number of brilliant operas-fairy tales that reflected the enormous spiritual wealth of Holy Russia. The operas *The Tale of Tsar Saltan* (1900), *Kashchey the*

Immortal (1902), The Legend of the Invisible City of Kitezh and the Maiden Fevronia (1904-1907), and The Golden Cockerel (1907-1909) became outstanding phenomena of national life. Rimsky-Korsakov made Mussorgsky's operas Khovanshchina and Boris Godunov, which remained unfinished after the death of their creator, available for stage performance.

The great Russian composer S.V. Rachmaninoff conquered the world with deeply heartfelt works that reflected the essence of the Russian soul — a combination of deep lyricism and powerful life-affirming notes — "Second Piano Concerto", "Second Symphony". The same subtle lyricism combined with a "cascading explosion of passions" and an optimistic striving for the ideal, for the Transfiguration, can be heard in the works of another great Russian musician, A.N. Scriabin. His First and Second Symphonies, "Divine Poem" and "Poem of Ecstasy" are the greatest creations of world musical culture.

The highest peaks of Russian musical talent were Stravinsky's ballet music The Firebird (1910), Petrushka (1911), and The Rite of Spring (1913), which embodied the richest images of Holy Russia. The Russian school of vocal art gave the world great singers F.I. Chaliapin, L.V. Sobinov, A.V. Nezhdanova. Chaliapin's singing in the roles of Boris Godunov, Ivan the Terrible, Mephistopheles, Don Basilio; Sobinova in the roles of Lensky, Lohengrin, Romeo; Nezhdanova — in the roles of Antonida, Snow Maiden, Tatiana, Margarita established the precepts of the Russian national school of opera and performing art in the world art of singing.

The stars of Russian ballet A.P. Pavlova, T.P. Karsavina, V.F. Nijinsky, choreographer M.M. Fokine received universal world recognition. Diaghilev's "Russian Seasons" in Paris amazed Europeans with the highest art and depth of spiritual images created by Russian artists who expressed the great values of Russian civilization. The Russian theater has also reached unprecedented heights. The Russian school of performing arts was formed, which raised the entire world theater to a new level.

The national reformers of the Russian theater K.S. Stanislavsky, V.I. Nemirovich-Danchenko, V.F. Komissarzhevskaya became reformers of the entire world theater. Stanislavsky's system, embodied in the activities of the Moscow Public Art Theater, became widespread in many countries, enriching world culture. The Art Theater gave birth to a whole galaxy of great Russian actors who

served as an example for many theaters both in Russia and abroad. M.G. Savina, M.N. Ermolova, V.I. Kachalov, I.M. Moskvina, L.M. Leonidov became the pinnacles of the Russian theater in their own way. Russian art of this period did not seek to separate itself from the Russian people, as was often the case in the 18th and most of the 19th centuries, but to return to it in order to live by its spiritual values. A large number of amateur theaters appeared, and not only in the capitals, but even in the smallest county and out-of-state towns. In the People's Houses, which are widely spread throughout Russia, great Russian artists perform.

In the traditions of Russian life, folk festivals were organized, which had a theatrical character and combined all kinds of art - theater, singing, painting, architecture.

In 1902-1904, grandiose folk festivals took place in Moscow, staged by the famous connoisseur and master of folk theater M.V. Lentovsky, in the city arena, designed by the famous architect and artist F.O. Schechtel. "The Snow Maiden" and "Poverty Is Not a Vice" by A.N. Ostrovsky, "Russian Wedding at the End of the XVI Century" by N. Sukhonin, "The Arkhangelsk Peasant M.V. Lomonosov" and "Sevastopol" — a historical chronicle by Olenin, a solemn overture by P.I. Tchaikovsky and much more were staged. These spectacles turned into a national holiday and attracted huge crowds of people.

The reign of Nicholas II was not only a flourishing of the arts, but also no less gigantic successes in Russian science. As a matter of fact, the formation of all the main directions of world science was carried out with the decisive participation of Russian scientists.

Great Russian scientists played a huge role in the field of world physics. At the International Congress of Physicists, P.N. Lebedev caused a sensation by announcing that he had experimentally established the pressure of light. N.A. Umov was one of the first in the world to develop the problem of the theory of relativity and the creation of an integral view of natural phenomena. A number of world discoveries in physics, in particular the electromagnetic theory of light, belong to the great Russian physicist A.G. Stoletov.

In the field of chemistry, a huge role was played by the brilliant Russian scientist D.I. Mendeleev, who also made a great contribution to the development of Russian economic science. The world's leading thermochemist was N.N.

Beketov, whose research served as a starting point for the emergence of aluminothermy.

In biology and medicine, I.P. Pavlov, I.I. Mechnikov, I.M. Sechenov, N.V. Sklifosovsky received worldwide recognition. Russian scientists (Nobel Prize winners: I.P. Pavlov for his work on the study of digestive processes (1904), I.I. Mechnikov for research on the problems of immunology and infectious diseases (1908).

The Russian scientist A.N. Beketov, the organizer of the Russian school of botanists and geographers, became famous in botany, and almost simultaneously with the publication of Charles Darwin's *Origin of Species*, but independently of him, explained the expedient structure of organic forms. K.A. Timiryazev also became a classic of world science.

World soil science was formed and developed on the basis of Russian soil science; Many Russian words and concepts have entered the world soil science terminology. The great Russian scientist V.V. Dokuchaev played a huge role here.

In the field of world astronomy, a huge role was played by the astronomer A.A. Belopolsky, who was a leading specialist in the study of the Sun. The invention of radio communication belongs to the great Russian electrical engineer A. S. Popov. He also wrote the most valuable works on the study of X-rays.

The Russian scientist B.B. Golitsyn became the founder of the new science of seismology. In 1911 he was elected president of the International Seismological Association.

A great contribution to world science was made by the father of Russian aviation, N.E. Zhukovsky, who determined the lift of an airplane wing and established a method for calculating it, thereby laying a solid foundation for the theory and practice of aeronautics.

A rapid breakthrough in science was the research of the brilliant Russian scientist K.E. Tsiolkovsky, who developed the basics of the science of space flights, focused on the theory of the movement of rockets and jet devices. The publication of Tsiolkovsky's work "*Exploration of the World's Spaces by Jet Devices*" (1903) revolutionized the ideas about rockets and created a solid basis for the creation of space rockets for interplanetary flights.

In general, in the field of art and science, the Russian people achieved such gigantic successes during the reign of Nicholas II that this period should be spoken of as the golden age of Russian civilization. Never before has Russia produced so many great scientists, artists, actors and musicians in such a short period. Moreover, it is no exaggeration to say that the entire history of the world has never known such a spiritual flowering, an unprecedented explosion of genius and talent.

Holy Russia and the Cursed Nerus

Chapter 5 The Russian State System. — Central government and local self-government. — Community. — Zemstvos.

The Russian state of the late 19th and early 20th centuries was an autocratic monarchy that had a special significance in the system of values of Russian civilization. For the native Russian, the idea of monarchy expressed the subordination of all his interests and desires to the supreme truth, which was personified in the image of the Tsar.

The native Russian people always treated the Tsar with a feeling of deep reverence, supreme respect and love. For them, he was the embodiment of the Motherland and the State, a symbol of Russia, inseparably linked with the name of God. "The Russian God is great," the Russian people believed, "the Holy Russian land stands by the Russian God and the Russian Tsar, the Russian people are royal-loving."

In the people's consciousness, the image of the Tsar crowned the sum of the spiritual values of Russian civilization. For many centuries the people's consciousness regarded the Tsar as a link between God and the Fatherland. The slogan "For God, the Tsar and the Fatherland" expressed the core of the national idea, accessible to any Russian.

Tsarist power in Russia, I. Solonevich rightly noted, was a function of the political consciousness of the people, and the people, in establishing and restoring this power, quite consciously eliminated all attempts to limit it.

All legislative and executive power in Russia belonged to the Tsar. Under him there was a Council of State, appointed by the Tsar himself, which discussed draft laws, but could not pass them. The right to make laws belongs only to the King. He also appointed all the ministers, and there was no chairman of the Council of Ministers or prime minister (until 1905). His role was fulfilled by the Tsar himself.

The Russian Tsar was also the head of the Russian Orthodox Church. Traditionally, without touching upon church dogmas, the Tsar appointed bishops on the recommendation of the highest ecclesiastical collegium, the Holy Synod.

It was his authority to replenish or change the Holy Synod itself.

The Tsar was the head of the Russian army, appointing at his own discretion to the highest command positions.

If the supreme power in Russia converged in the hands of one man, the Tsar, then the local power was built on the principles of self-government.

The country had the most developed system of local self-government, which brought about a harmonious combination: the self-government of peasant communities and volosts, the self-government of the zemstvos of cities and districts, and the self-government of the nobility and petty bourgeois estates.

Of course, the most perfect form of Russian self-government was the self-government of the peasants. The inhabitants of one or several villages constituted the world, a rural society, necessarily with its own democratic assembly, the gathering, and its own elected administration, the starosta, the desyatsky, and the sotsk.

At the gatherings, the issues of communal ownership of land, the distribution of taxes, the settlement of new members of the community, the holding of elections, the use of forests, the construction of dams, the leasing of fishing grounds and public mills, consent to leave and removal from the community, and the replenishment of public supplies in case of natural disasters and crop failures were discussed in a democratic way.

At the assemblies of individual villages (which often constituted only a part of the community), all aspects of the working life of the village were democratically

regulated: the dates of the beginning and end of agricultural work; cases related to meadows ("orders" of meadows, allocation of lots, auctions); repairing roads, cleaning wells, building fences, hiring shepherds and watchmen; fines for unauthorized felling, failure to appear at the gathering, violation of communal prohibitions; family divisions and divisions, petty crimes; appointment of guardians; conflicts between members of the community and some intra-family conflicts; collection of money for the general expenses of the village.

Several rural communities formed a volost. The supreme body of the volost was the volost assembly, which met in a large trading village and consisted of village elders and elected peasants (one out of ten households). But this did not mean that other peasants who wished to participate in the meeting could not come to the meeting. The volost assembly elected the volost elder (as a rule, for three years), the volost board (in fact, these were the elders and all the volost headmen) and the volost court.

The volost board kept books for recording the decisions of the assembly, as well as transactions and contracts (including labor contracts) concluded by the peasants both among themselves and with strangers to the volost. All the paperwork was done by the volost clerk, who, of course, was an important person in the village, but he was afraid of the peasant assembly, because he could always be expelled in disgrace. And the peasants were not terribly afraid of the volost elder. They knew that if the sergeant-major began to abuse the trust of the public, he would not be elected next time or his salary would be reduced.

Vyborny Sotsky performed police functions: he supervised the cleanliness of villages, the purity of water in rivers, fire safety, order during auctions, bazaars, the sale of good-quality products, and the conduct of trade with proper certificates.

In addition to the leaders, the peasant assemblies elected, as necessary, intercessors for public affairs, petitioners for the provincial or capital city. Such intercessors were called world-eaters (the negative meaning of this word appeared later, and then it meant people who lived at the expense of the world during their business trip on public affairs).

In each volost, a volost court was elected at a peasant gathering consisting of four judges, peasant householders who had reached the age of 35, were literate, and enjoyed respect among their fellow villagers.

In the volost court, guided by local peasant customs, cases were tried according to conscience, trying to persuade the disputants to reconcile. Of course, the rights of the volost court were limited to petty disputes and lawsuits, although it could also hear cases of petty theft, extravagance, cases related to the punishment of drunkards and other violators of public morality. Volost courts had the right to sentence the guilty to fines of up to 30 rubles and to arrest on bread and water for up to 30 days.

Zemstvo municipalities embraced about half of the population of Russia and by law had a wider sphere of activity than local governments in other states.

"With a courage unparalleled in the annals of the world," wrote Prince A.I. Vasilchikov about the development of Zemstvo self-government institutions in Russia, "we entered the field of public life... No modern nation on the European continent is presented with such a broad participation in internal governance as the Russians." Zemstvo institutions existed at the level of provinces and uyezds, elected their own governing bodies, formed a management structure, determined the main directions of their activities, and selected and trained specialists. The zemstvos existed on the basis of self-financing and had the right to impose special taxes to cover their expenses. The source of funds for the zemstvos was the proceeds from taxes on real estate: land, forests, factories, plants, and tenement houses. The main focus of the Zemstvo institutions was on schools, libraries, public health, veterinary medicine, statistics, insurance, agronomy, and road maintenance.

The Statute on Zemstvo Institutions emphasized that "the management of the Zemstvo affairs of the uyezds and gubernias is vested in the population of the uyezd and gubernia itself on the same basis as a private economy is placed at the disposal of a private person, and a public economy is placed at the disposal of society." The idea of Zemstvo self-government, which was directly connected with the idea of communal self-government, was close and understandable to the Russian people.

Zemstvo self-governments were elected by three groups of the population: peasants, landowners and townspeople, depending on the amount of taxes they

paid. In the cities, homeowners elected city councils, which, in turn, formed city councils headed by the mayor.

One could enumerate the forms of self-government that existed in pre-revolutionary Russia for a long time: suffice it to mention the self-government of the Cossack lands, the self-government of universities, the self-government of national territories, for example, Finland and Central Asia.

The Russian social system had an organic drawback: the isolation and isolation of self-governing societies and labor units from each other, which made them defenseless against the usurpation of rights by the central government. As long as the relationship between the rights of local self-government and the central government was determined by traditional, patriarchal ideas about the role of the center and the localities, as long as the central government was in a certain sense paternal, the contradictions between the center and the localities were small. However, with the strengthening of the central government and the supplanting of traditional forms of government by bureaucratic institutions borrowed from the West, there is a gradual deprivation of the rights of local self-government in favor of the center. This process had the character of a national catastrophe, since it undermined the core basis of the people's way of life. The development of democratic traditions in Russia and Western Europe, especially since the 19th century, has not been in favor of our country. Whereas Western Europe perfected its democratic foundations, expanded the rights of the individual, enriching them with the spirit of collectivism and nationality, in our country the ruling class, brought up on Western European culture, deliberately hinders the development and improvement of the people's democratic principles of the commune (considering them obsolete and backward) and at the same time uncritically implants the Western European individualistic principles of democracy. Russian patriots rightly pointed out that the destruction of the monarchy would undermine the traditional pivotal part of the state structure of Russia (which, despite the usurpation of the rights of local self-governing societies, continued to perform its functions). As a result, the country may disintegrate into a number of separate entities and territories capable of self-government, but without the skills of wider organization.

*Chapter 6 Russian Tsar. — Upbringing. — Education. — Environment. "Character.
— The Royal Family and the Court.*

Russian Orthodox thought of this epoch continues to hold fast to the conviction that it is impossible for Orthodox Christians to have a Church without a Tsar. The Russian Tsar, wrote Schema-Archimandrite Varsonofy (Plikhankov) of Optina at the end of the 19th century, is a representative of the Will of God, not the Will of the people. His will is sacred to the Russian man as the will of the Anointed of God; he loves him because he loves God. The Tsar gives glory and prosperity to the people, and the people perceive them as the Mercy of God.

"Whenever infamy and calamity befall us, we endure them with meekness and humility, as the punishment of heaven for our iniquities, and we will never change in love and devotion to the Tsar, as long as they stem from our Orthodox-religious convictions, from our love and devotion to God." ⁴³

The concept of "the Tsar as the Anointed of God" is developed in the works of P. Pyatnitsky. In his opinion, this very name testifies to the fact that the Kings are not the protégés of the people, but that God Himself vests them with authority on earth and commands them to obey, since all the thoughts and aspirations of the King are always directed to the good of His people. The whole inner meaning of this ecclesiastical rite is clearly understood from the prayer with which the Monarch kneels before the Throne of the Most High during his coronation, and in which he prays to the Heavenly Father to instruct him in the work he has been sent to serve; He prays for wisdom to be bestowed upon him, that the Lord God may grant him, the King, the ability to govern the kingdom for the benefit of the people entrusted to his management and to the glory of God.

⁴⁴ The Anointed of God, according to Archbishop Averky of Syracuse and Trinity, received "in the sacrament of Chrismation performed over him by the Church, special gifts of grace, in order to be 'King and judge of the people of God,' as he himself confesses in the prayer he reads at his holy coronation in the church, before everyone. That is why he enters the altar through the royal doors and communes before the Holy Altar on an equal footing with the rest of the clergy,

which, of course, could not be done by any other monarch – non-Orthodox and not meeting the requirements of the Church, not being blessed by her." ⁴⁵

The result of the search for Russian spiritual thought in the understanding of the autocracy was the formulation of Father Pavel Florensky. "In the consciousness of the Russian people," he wrote, "autocracy is not a juridical right, but a fact revealed by God Himself, the mercy of God, and not a human convention, so that the autocracy of the Tsar is not a legal concept, but a doctrinal one, it enters the realm of faith, and is not deduced from extra-religious premises that have in mind social and state benefit." ⁴⁶

This formulation is emotionally supplemented by the conclusion of the writer V. Rozanov that the tsar's power is a miracle. In the tsar's power and through its mysterious institution, he believes, almost the main evil of the world, which no one knew how to defeat and no one knew how to avoid: evil will, evil desire, evil passion. To plot against the Tsar and refuse to obey him is a terrible thing for the whole of history, for the whole future, for thousands of years to come. That is why the extermination of all enemies of the Tsar and of all enmity towards the Tsar is the same as the draining of swamps, the better cultivation of the land, and rain for grain. There is no black day for the Tsar, all his days must be white – this is the fundamental concern of the people. ⁴⁷

On the whole, Russian spiritual thought substantiates with ever greater depth the main formula of Russian civilization, which is expressed in the holy triune conciliarity: Autocracy – Orthodoxy – Nationality. There is nothing accidental about it. Each element is "suffered, prayed for, begged of God." The Church is like an inexhaustible source of the pure, unadulterated Truth of Christ; The Russian people as the guardian and most convinced admirer of this Truth; The Orthodox Russian Tsar was the first Son of the Orthodox Church and the first servant of his people, who took upon himself the feat of serving his great people in the spirit of Orthodoxy preached by the Church, preserved and confessed by the people.

Here everything – the Church, the Tsar, and the People – became consciously and convinced of the service of the one Divine Truth. Its spirit was to saturate the life of a great nation — personal, family and state. The Russian state, in its flesh and blood, is of this world, but in spirit it is not of this world, for its main task is not only the external organization of the life of the Russian people, but

the embodiment, of course, to the best of its ability, in the life of the Russian people of the Kingdom of God; The Kingdom of Christ's Truth, from love and mercy. That is why the Russian Tsardom, according to the deep understanding of the Russian righteous, is not just an earthly kingdom, but Holy Russia, Orthodox Russia, the Home of the Most Holy Theotokos.⁴⁸ Before its fall, the great Russian civilization, Holy Russia, revealed to humanity two ideally spiritual personalities, Tsar Nicholas II and the Holy Righteous John of Kronstadt, who embodied all the best spiritual features of Russian civilization. As Archimandrite Konstantin (Zaitsev) wrote:

"A duo stands before our spiritual gaze, which is the 'symphonic' unity of Great Russia and Holy Russia: our last Tsar and Fr. John of Kronstadt! How full of the spirit of Holy Russia was our last Tsar, the leader of Great Russia at its highest elevation! How full of consciousness of the high quality and providential uniqueness and uniqueness of Great Russia, Fr. John is the embodiment of Holy Russia, inconceivable in greater integrity and completeness!"⁴⁹

As long as the Tsar stood at the head of Great Russia, Archimandrite Constantine believed, Russia not only contained individual elements of Holy Russia, but as a whole continued to be Holy Russia as an organized unity. At the same time, the more clearly the divergence from the Church of the Russian public, the Russian statehood, the Russian people, the more clearly the features of Holy Russia were outlined in the personality of the Tsar. "Great Russia, at the zenith of its heyday, was radically departing from Holy Russia, but it was at this time that the latter, in the image of the last Russian Tsar, received an unusually strong, bright, downright luminous expression."⁵⁰

Tsar Nicholas Alexandrovich Romanov was born on May 6, 1868, the day on which the Orthodox Church commemorates St. Job the Long-Suffering. The Tsar attached great importance to this coincidence, feeling all his life "deep conviction" that he was "doomed to terrible trials." His father, Alexander III, according to many historians, was a deeply religious, integral man, and a good family man. He cultivated the same qualities in his children. As a politician and statesman, Nicholas II's father showed a strong will to implement the decisions taken (a trait that, as we shall see, was inherited by his son). The essence of the policy of Alexander III (which was continued by the policy of Nicholas II) can be

characterized as the preservation and development of Russian foundations, traditions and ideals. Assessing the reign of Emperor Alexander III, the Russian historian V.O. Klyuchevsky wrote:

"Science will give Emperor Alexander III his rightful place not only in the history of Russia and the whole country, but will also say in Russian historiography that he won a victory in a region where victories are most difficult to achieve, defeated the prejudice of peoples and thereby contributed to their rapprochement, conquered the public conscience in the name of peace and truth, increased the amount of good in the moral circulation of mankind, approved and elevated Russian historical thought. Russian National Self-Consciousness".

Alexander III was unpretentious in everyday life, he wore clothes almost to holes. In addition, he possessed great physical strength. Once, during a train wreck, Alexander III managed to hold the falling roof of the carriage for some time until his wife and children were safe.

There were five children in the family – Nikolai (the eldest), Georgy, Ksenia, Mikhail and Olga. The father taught his children to sleep on simple soldiers' bunks with hard pillows, to pour cold water on themselves in the morning, and to eat simple porridge for breakfast.

Nikolai was a little above average height, physically well developed and hardy - the result of his father's training and the habit of physical labor, which he had been engaged in at least a little, but all his life, had an effect.

The Tsar had "an open, pleasant, well-bred face." Everyone who knew the Tsar both in his youth and in his mature years noted his amazing eyes, so wonderfully conveyed in the famous portrait of V. Serov. They are expressive and radiant, although in their depths lurks sadness and defenselessness.

The upbringing and education of Nicholas II took place under the personal guidance of his father, on a traditional religious basis, in spartan conditions. The future Tsar's studies were conducted according to an elaborate program for thirteen years. The first eight are devoted to the subjects of the gymnasium course, with the replacement of classical languages with the basics of mineralogy, botany, zoology, anatomy and physiology.

Particular attention was paid to the study of political history, Russian literature, French, English and German languages (which Nicholas mastered perfectly). The next five years were devoted to the study of military affairs, jurisprudence, and economics, which are necessary for a statesman. These sciences were taught by outstanding Russian scholars of world renown: I.L. Yanyshchev taught canon law in connection with the history of the Church, the most important departments of theology and the history of religion; N.H. Bunge in Statistics, Political Economy and Financial Law; K.P. Pobedonostsev – Jurisprudence, State, Civil and Criminal Law; M.N. Kapustin on international law; E.E. Zamyslovsky — Political History; N.N. Beketov — chemistry; N.N. Obruchev — military statistics; G.A. Leer — Strategy and Military History; M.I. Dragomirov — combat training of troops; C.A. Cui — fortifications.

In order for the future Tsar to get acquainted with military life and the order of military service in practice, his father sends him to military training. At first, Nikolai served in the ranks of the Preobrazhensky Regiment for two years, performing the duties of a subaltern officer, and then a company commander. For two summer seasons, Nikolai served in the ranks of a cavalry hussar regiment as a platoon officer, and then as a squadron commander. And finally, the future Emperor conducts one camp gathering in the ranks of the artillery.

At the same time, his father introduced him to the business of governing the country, inviting him to participate in the classes of the State Council and the Committee of Ministers.

The program of education of the future Tsar included trips to various regions of Russia, which Nicholas made together with his father. As a completion of his education, the future Nicholas II made a trip around the world. In nine months, he traveled through Austria, Trieste, Greece, Egypt, India, China, Japan, and then overland through Siberia.

By the age of 23, Nikolai was a highly educated man with a broad outlook, who knew Russian history and literature very well, and was fluent in the main European languages (although he preferred to read the works of Russian authors). His brilliant education was combined with a deep religiosity and knowledge of spiritual literature, which was not common for statesmen of that time. His father managed to instill in him a selfless love for Russia, a sense of

responsibility for its fate. Since childhood, he has been close to the idea that his main purpose is to follow Russian foundations, traditions and ideals.

Although Nicholas II received a brilliant education and comprehensive preparation for state activities, he was not morally ready for it. This can be easily understood. The sudden death of his father at the age of 49 (who was considered by everyone to be a big man) and who was predicted to have a long reign threw Nicholas into confusion at first. He is only twenty-six years old, and he is responsible for the fate of a huge country. And, to his credit, he managed to find the strength to accept this responsibility without shifting it to anyone.

The basis of Nicholas II's state policy was the continuation of his father's desire "to give Russia more internal unity by asserting the Russian elements of the country."

In his first address to the people, Nicholas Alexandrovich proclaimed that "from now on, imbued with the precepts of his departed parent, He accepts a sacred vow before the Almighty to always have as one goal the peaceful success, power and glory of dear Russia and the happiness of all His loyal subjects." In his address to foreign states, Nicholas II declared that he "would devote all his concerns to the development of Russia's internal well-being and would in no way deviate from the completely peace-loving, firm and straightforward policy which so powerfully contributed to the general tranquillity, and Russia will continue to regard respect for law and legal order as the best guarantee of the security of the state."

The model of a ruler for Nicholas II was Tsar Alexei Mikhailovich, who carefully preserved the traditions of antiquity.

However, the time in which Nicholas II reigned was very different from the era of the first Romanovs. If at that time the folk foundations and traditions served as a unifying banner of society, which was revered by both the common people and the ruling stratum, then by the beginning of the twentieth century Russian foundations and traditions became the object of rejection on the part of educated society. A significant part of the ruling class and the intelligentsia rejects the path of following Russian foundations, traditions and ideals, many of which they consider obsolete and ignorant. Russia's right to its own path is not recognized. Attempts are being made to impose on it an alien model of development, either Western European liberalism or Western European

Marxism. For both of them, the main thing is to break the identity of Russia and, accordingly, their attitude to the Tsar as the guardian of the ideas of traditional Russia, as an enemy and obscurantist.

The tragedy of Nicholas II's life lay in the insoluble contradiction between his deepest conviction to preserve the foundations and traditions of Russia and the nihilistic attempts of a large part of the educated strata of the country to destroy them. And it was not only (and not primarily) a question of preserving the traditional forms of governing the country, but of saving Russian national culture, which, as he felt, was in mortal danger. The events of the last eighty years have shown how right the Russian Emperor was. Throughout his life, Nicholas II felt the psychological pressure of these united forces hostile to Russian culture. As can be seen from his diaries and correspondence, all this caused him terrible moral suffering. A firm conviction to preserve the foundations and traditions of Russia, combined with a sense of deep responsibility for its fate, made Emperor Nicholas II a devotee of the idea for which he gave his life.

"Faith in God and in one's duty as a tsar," writes the historian S. S. Oldenburg, "were the basis of all the views of Emperor Nicholas II. Others may advise, others may hinder Him, but the answer for Russia before God lies with him. From this followed the attitude towards the limitation of power, which He considered to be the shifting of responsibility to others who were not called, and to individual ministers who, in His opinion, claimed too much influence in the state. "They're going to mess up, and I'm the one to answer."

The tutor of the Heir to the Throne Gilliard noted the restraint and self-control of Nicholas Alexandrovich, his ability to control his feelings. Even in relation to people who were unpleasant to him, the Emperor tried to behave as correctly as possible. Once, S.D. Sazonov (Minister of Foreign Affairs) expressed his surprise at the Emperor's calm reaction to a morally unattractive person, the absence of any personal irritation towards him. And this is what the Emperor said to him: "I managed to silence this chord of personal irritation in myself long ago. Irritability doesn't help anything, and besides, a harsh word from me would sound more offensive than from anyone else."

"No matter what was going on in the soul of the Tsar," recalls S.D. Sazonov, "he never changed in his attitude towards the people around him. I had occasion

to see him at close quarters in a moment of terrible anxiety for the life of his only son, on whom all his tenderness was concentrated, and apart from a certain taciturnity and still greater reserve, there was nothing to show in him the sufferings he had experienced.

"In the appearance of Nicholas II," wrote the wife of the British ambassador Buchanan, "there was a true nobility and charm, which, in all probability, was more concealed in his serious, blue eyes than in the vivacity and gaiety of his character."

Characterizing the personality of Nicholas II, the German diplomat Count Recke considered the Tsar to be a spiritually gifted man, of a noble way of thinking, prudent and tactful. "His manners," the diplomat wrote, "are so modest, and he shows so little outward determination, that it is easy to conclude that he lacks a strong will; But the people around him assure him that he has a very definite will, which he knows how to carry out in the most calm way." His stubborn and tireless will in carrying out his plans is noted by the majority of people who knew the Tsar. Until the plan was carried out, the Tsar kept coming back to it to get his way. The historian Oldenburg, already mentioned, remarks that "the Emperor wore a velvet glove over his iron hand. His will was not like a thunderclap. It did not manifest itself in explosions or violent clashes; Rather, it resembled the steady running of a stream from a mountain height to a plain of the ocean. It dodges obstacles, deviates to the side, but in the end, with unfailing constancy, it approaches its goal."

For a long time, it was believed that the Tsar subordinated his will to the Tsarina, saying that she had a stronger character and spiritually guided him. Many examples can be cited, and they are often found in their letters, of how the Tsar unswervingly carried out his will if he felt the correctness of his decision. But he could be persuaded to reverse his decision if he discovered his mistake and the truth of the Queen's assertions. The Empress did not put pressure on her husband, but acted by persuasion. And if she influenced him in any way, it was kindness and love. The Tsar was very responsive to these feelings, since among many relatives and courtiers he most often felt falsehood and deception. Reading the tsar's letters, we are convinced of the persistence with which Nicholas II carried out his plans and rejected the proposals of his beloved wife if he considered them erroneous.

In addition to a strong will and a brilliant education, Nicholas possessed all the natural qualities necessary for state activity. First of all, it has a huge capacity for work. If necessary, he could work from morning until late at night, studying the numerous documents and materials that came to his name. (By the way, he was also willing to do physical labor, such as sawing wood, removing snow, etc.) Possessing a lively mind and a broad outlook, the Tsar quickly grasped the essence of the issues under consideration. The Tsar had an exceptional memory for persons and events. He remembered by sight most of the people he had encountered, and there were thousands of them.

Emperor Nicholas II, noted the historian Oldenburg, as well as many other historians and statesmen of Russia, possessed an absolutely exceptional personal charm. He did not like celebrations, loud speeches, etiquette was a burden to him. He didn't like anything ostentatious, artificial, or broadcast. In a close circle, in a one-on-one conversation, he knew how to charm his interlocutors, whether they were high dignitaries or workers of the workshop he visited. His large gray radiant eyes complemented his speech, looked straight into his soul. These natural endowments were further accentuated by careful upbringing. "In my life I have never met a man more well-bred than the now reigning Emperor Nicholas II," wrote Count Witte at a time when he was essentially a personal enemy of the Emperor.

A characteristic feature of the portrait of the Tsar is his attitude to clothes, thrift and modesty in everyday life. A servant who had been with him since his youth relates: "His dresses were often mended. He did not like extravagance and luxury. His civilian clothes had been worn by him since the time of his fiancé, and he used them." After the assassination, the Tsar's military trousers were found in Yekaterinburg – they had patches on them, and inside the left pocket there was an inscription-mark: "Made on August 4, 1900, resumed on October 8, 1916."

For more than seventy years, the rule for liberal and Soviet historians and writers was necessarily a negative assessment of the personality of Nicholas II. And the closer the Russian statesman stood to our time, the greater he was as a historical figure, the more intolerant and insulting was the assessment of his activities. For example, in Trotsky's view, pre-revolutionary Russia was incapable of producing major political figures, and was doomed to create only pitiful

copies of Western ones. In line with this tradition, Soviet historians ascribed to Nicholas II all the humiliating characteristics: from treachery, political insignificance, and pathological cruelty to alcoholism, debauchery, and moral decay. History has put everything in its place. Under the rays of its searchlights, the entire life of Nicholas II and his political opponents is illuminated to the slightest detail. In this light, it became clear who was who.

Illustrating the "treachery" of the Tsar, official Soviet historians usually cited the example of how Nicholas II dismissed some of his ministers without any warning. Today he could speak graciously to the minister, and tomorrow he could send him his resignation. Serious historical analysis shows that the Tsar put the cause of the Russian state above individuals (and even his relatives). And if, in his opinion, a minister or dignitary did not cope with the case, he removed him, regardless of previous merits. In the last years of his reign, the Tsar experienced a crisis of entourage (a lack of reliable, capable people who shared his ideas). A large part of the most capable statesmen held Westernist positions, and the people on whom the Tsar could rely did not always possess the necessary business qualities. Hence the constant change of ministers.

Like any monarch, Nicholas II had a large court and many courtiers. This has been the case for centuries. The life of the Court was subject to strictly observed etiquette.

The Imperial Court at that time was the most brilliant and richest in the world and could only be compared with the splendor of the Court of the French kings Louis XIV and XV. Its luxury was not a primordial feature of the Russian monarchy, but was established mainly by Western emperors, such as Anna Ioannovna and Catherine II. The Tsar himself, his wife, and children had to follow all the rules of etiquette, although they did not like this outward side of their position. Every step of the Tsar and Tsarina was controlled by the guards. "This guard," wrote A.A. Vyubova, "was one of the inevitable evils that surrounded Their Majesties. The Empress, in particular, was oppressed and protested against this "protection"; she said that the Emperor and she were worse than prisoners. Their Majesties' every move was recorded, and even telephone conversations were eavesdropped. Nothing gave Their Majesties greater pleasure than to "cheat" the police; When they managed to escape surveillance,

to pass or drive where they were not expected, they rejoiced like schoolchildren."

It is very important to note that both the Tsar and the Tsarina were hostages of the system that had developed long before them. Correspondence and diaries show how lonely they felt in court life. The sincerity, modesty, and even shyness of the imperial couple were countered, in fact, in a moral sense, by a profoundly depraved court environment. There were many people who wanted to please the Emperor in order to gain some advantage, who were constantly intriguing against each other, and in case of failure of their intrigues, slandering the Tsar in every possible way. Of course, these people showed themselves characteristically in difficult times – after the abdication, most of the courtiers fled without warning anyone, and the people whom the Tsar and Tsarina considered their close friends behaved in the most treacherous way. Some of his relatives also behaved dishonestly and even treacherously towards the Emperor.

Speaking of Nicholas II's relatives, members of the House of Romanov, it should be noted with bitterness that most of them were very ordinary people, concerned with personal problems and least of all about Russia. Many of them looked to the royal couple as a source of high positions, financial resources and profitable business. From the correspondence it is clear what strangers the Tsar and Tsarina felt themselves to be among them.

The exceptions were the Tsar's closest relatives – his mother Maria Feodorovna, sisters Xenia and Olga, and brother Mikhail. Their relationship with the Tsar was sincere and cordial. But even here there were problems. Although the Tsarina deeply respected and loved her husband's mother, there was a certain chill in their relationship, which intensified during the period of Rasputin's persecution. For the forces that carried on this persecution tried to draw even the relatives of the Tsar into it, and succeeded in putting Maria Feodorovna in a certain spirit.

A special knot of tension was created in the relations between the Empress and her courtiers. From the very beginning, Alexandra Feodorovna tried to find access to the hearts of her courtiers. "But she did not know how to express it," Gilliard writes, "and her innate shyness ruined her good intentions. She soon found herself powerless to be understood and appreciated. Her spontaneous nature quickly ran up against the cold conventionality of the Court's

furnishings... In return for her trust, she expected to find a sincere and intelligent willingness to devote herself to the cause, a real good will, but instead she met with an empty, impersonal courtly court. In spite of all her efforts, she had not learned the commonplace courtesy and art of touching all subjects lightly, with a purely outward benevolence. The fact is that the Tsarina was first of all sincere, and her every word was only an expression of inner feeling. Seeing herself misunderstood, she was not slow to withdraw into herself. Her natural pride was wounded. She avoided more and more the festivities and receptions that were an intolerable burden to her. She had adopted restraint and aloofness, which she took for arrogance and contempt," the Tsarina wrote to her husband in despair on November 20, 1916. For many courtiers, the Tsar's Christian feelings were a sign of his weakness. They could not understand that it was easier for the Tsar to rule through violence and fear. But he didn't want that. Guided by the people's feelings of love for the Tsar as the spokesman of the Motherland, he apparently made a great mistake when he extended these feelings to the courtiers, who had been brought up in the Western European spirit of refined servility to the strong and rich.

Chapter 7 Orthodoxy. "A living spiritual stream. — St. John of Kronstadt. — Optina Pustyn. — Eldership.

Orthodoxy was a life-giving force that carried out its great service for the benefit of the Russian people. According to the 1897 census, 70% of the country's population belonged to the Russian Church. Orthodoxy spiritually and morally cemented the national and state foundations of Russia, for the Russian people it was more than just a religion, but a deep spiritual and moral foundation of life, the main thing in which was the love of kindness. Russian Orthodoxy developed as a living faith, consisting in the unity of religious feeling and activity. It was not only a religious system, but also a state of mind – a spiritual and moral movement towards God, which included all aspects of the life of the Russian people – state, public and personal. Russian Orthodoxy developed together with the national consciousness and national spirit of the

Russian people. With the rise of the national spirit, Orthodoxy was exalted, and, conversely, the disintegration of national consciousness led to the degeneration of Orthodoxy.

In the reign of Nicholas II, two lines were clearly traced in Orthodoxy, one for the rise and triumph of Orthodoxy, the other for its degeneration. The policy of degeneration is connected with the long-standing policy of subordinating the Russian Church to bureaucratic arbitrariness and imposing formal churchliness. In the 18th and 19th centuries, the so-called learned monasticism was formed, organized on the bureaucratic principles of bureaucracy and careerism. G. Florovsky quite rightly called this monasticism an "Order" created by the secular power as a means of ruling in the Church. It was from this "Order" that most of the church leadership emerged, far from the spiritual principles of Orthodoxy and preoccupied with interests and thoughts about a career.

The line of formal churchliness undermined Orthodoxy, repelled many thousands of believers from it, but nevertheless, as the facts show, in real church life it was suppressed by the deep faith of the majority of Russian people. Unworthy priests and monks were, as it were, cut off from the living mass of the faithful. They were looking for worthy pastors, true monks. As never before, during the reign of Nicholas II, spiritual eldership and pilgrimage became widespread, and the desire for true Russian Christianity was felt. The number of churches built grew. And most often they were built at the expense of ordinary Russian people: merchants, peasants, burghers.

The number of priests (and there were only 110,000 of them, a very small number for such a large country) in relation to the number of churches even decreased. At the same time, the number of monasteries and monastics in them increased. If at the beginning of the reign of Nicholas II there were 774 monasteries, then in 1912 there were 1005; And the number of monks, nuns and novices in them has more than doubled. For the indigenous part of the Russian people, it was a real Orthodox revival, confronting the anti-Russian forces of destruction.

The Russian Orthodox Church possessed qualified clergy who studied in 57 seminaries and 186 theological schools. Orthodox seminaries gave Russia 2,000 new priests every year. In order to educate Russian children in the spirit of Orthodoxy and love for the Motherland, the Russian Church opened parochial

schools. By 1899, the number of these schools had reached 43,000 (i.e., they were attached to almost all Russian churches), and the number of students in them was about 2 million. In them, parish priests taught prayer, the history of the Old and New Testaments, church catechism, Church Slavonic, and church singing. Each child received the necessary knowledge of reading, writing, and arithmetic. Some of the priests conducted extracurricular interviews with students on patriotic, spiritual and moral topics. Near parochial schools, Orthodox student communities often arose.

In the reign of Nicholas II, more saints were glorified than in the entire 19th century. The first to be canonized in 1896 was St. Theodosius of Chernigov, and then, in 1897, the Hieromartyr Isidore and the 72 Martyrs of Yuriev. In July 1903, Elder Seraphim of Sarov, who had long been revered as a saint by the common people, was canonized. Canonization was hindered by the educated strata and even by some members of the Synod. The will of the Tsar was decisive. The canonization of St. Seraphim of Sarov became a triumph of Orthodoxy, a great feast for all truly Russian people. In addition to the surrounding residents, about 150 thousand people gathered in Sarov. The Tsar and Tsarina and their court arrived at the celebrations. On the day of the Tsar's arrival, huge lines of people stretched along the entire road for dozens of versts, having come here at the behest of their hearts. The masses of peasants, dressed in their best attire, greeted their Tsar-Father with sincere joy, their enthusiasm was unshared. Many people wanted to see it up close and even touch it. During this meeting, the Tsar felt the true love of the common people, which became a powerful stimulus for him in his further activities. He saw a stratum of people on whom he could rely and in whose interests he pursued his policy. As an eyewitness wrote:

"God revealed to the Russian people a new righteous man, St. Seraphim, inspiring His Anointed to be present at the Sarov Triumph of Faith, thereby making the people understand the mystery of the greatness and power of Russia, the mystery contained in union with Christ and His Anointed, for without God nothing in the world is accomplished." ⁵¹

The personality of Tsar Nicholas II played a huge role in the church life of Russia, much greater than his royal predecessors. The deep faith of the Tsar and

his constant pilgrimages to Orthodox shrines brought him closer to the native Russian people. The power of the state was a burden for Nicholas II. He was closer to the spiritual power, which ruled according to Orthodox laws and conscience. The question of the revival of the patriarchate, which had been raised from the very beginning of his reign, attracted him by the opportunity to renounce the burden of earthly power and accept spiritual power. According to the testimony of the Chief Procurator of the Synod, Lukianov, as early as 1904, after the great celebrations of the glorification of Seraphim of Sarov and the joyful fulfillment of the promise of the birth of an Heir to him, the Tsar came to Metropolitan Anthony (Vadkovsky) of St. Petersburg to ask for his blessing to abdicate the Throne and take monastic vows in one of the monasteries, but the Metropolitan refused him.⁵² The Tsar resumed his attempt to abdicate the Throne and take the place of the Patriarch in 1905. The Holy Synod, which met on March 22, unanimously spoke in favor of the restoration of the Patriarchate. Back in the winter, the members of the Holy Synod, headed by Metropolitan Anthony of St. Petersburg, met with Emperor Nicholas II, who, according to an eyewitness, said:

"I have learned that now there is a lot of talk among you in the Synod and in society about the restoration of the Patriarchate in Russia. This question resonated in my heart and interested me greatly. I have thought a great deal about it, I have become acquainted with the current literature on this subject, with the history of the Patriarchate in Russia and its significance in the days of the great turmoil of the interregnum, and I have come to the conclusion that the time is ripe and that for Russia, which is going through new troubled days, a Patriarch is necessary both for the Church and for the state. It seems to me that you in the Synod were no less interested in this question than I was. If so, what is your opinion on this?

Of course, we hastened to reply to the Emperor that our opinion fully coincided with everything he had just expressed to us.

"And if so," the Tsar continued, "then you have probably already set aside a candidate for Patriarch among yourselves?"

We hesitated and answered the Tsar's question with silence.

After waiting for an answer and seeing our confusion, he said:

"And what if, as I see, you haven't had time to identify a candidate for yourself yet, or if you find it difficult to choose, what if I offer him to you myself, what do you say to this?"

"Who is he?" We asked the Tsar.

"That candidate," he said, "I am!" By agreement with the Empress, I will leave the Throne to my Son and establish a regency under him consisting of the Empress and my brother Michael, and I myself accept monasticism and the priesthood, together with him offering myself to you as Patriarch. Am I pleasing to you, and what do you say to that?

It was so unexpected, so far from all our proposals, that we couldn't find an answer and... They didn't say anything. Then, after waiting for a few moments for our reply, the Tsar looked at us with a keen and indignant look, stood up silently, bowed to us, and went out, while we remained as if knocked down, ready to tear our hair out, it seemed, because we had not found it in ourselves and had not been able to give a worthy answer. We should bow at His feet, bowing before the greatness of the feat He is undertaking for the salvation of Russia, but we... They didn't say anything!" ⁵³

The spiritual symbol of the Russian Church in the epoch of Nicholas II is the righteous saint John of Kronstadt. Coming from a poor family in a remote northern village, John attained the highest spiritual elevation by his deepest faith. As a priest in St. Andrew's Cathedral in Kronstadt, John became widely known for his righteous life and God-pleasing deeds. At the Kronstadt Cathedral, thanks to his efforts, the "Parish Guardianship for Helping the Poor" was opened, and later the first "House of Diligence" in Russia, which employed 25 thousand people.

John of Kronstadt founded four monasteries, built many churches, and most importantly, created a broad popular movement. A.P. Chekhov noted that "the eyes of the whole people were turned to the saint with hope." The churches in which he served were always crowded with people, and pilgrims from all over Russia were drawn to him for prayer and advice.

Father John did not have the opportunity to confess separately to all those who wished to do so. There were up to 2,000 of them, and a general confession was arranged for them. According to eyewitnesses, everyone spoke their sins

loudly, even shouting them, as if they wanted him to hear them. Tears of repentance and tenderness were in everyone's eyes. He himself often cried. Then he would raise the epitachelion and read the general prayer of absolution. It made a terrific impression.⁵⁴

Shortly before his death in 1908, St. John of Kronstadt prophesied menacingly about the future fate of Russia. Grieving in his soul for the Russian educated society, which was departing from the faith and striving to carry the entire Russian people with it, John of Kronstadt appealed to him to repent. "Repent, repent," he cried, "a terrible time is approaching, so dangerous that you cannot even imagine." He said that if there was no repentance, the Lord would take away the Tsar from Russia and let it have such cruel rulers that they would flood the entire Russian land with blood. He said that the Tsar is the guardian of Russia after God, and our enemies will try to destroy the very name of Russia without him.⁵⁵ "It is obvious to everyone," wrote St. John, "that the Kingdom of Russia is wavering, tottering, and close to falling. Why is it that the Russian Kingdom, which was so strong, powerful and glorious, is now so weakened, weakened, destroyed, and shaken? Because it has descended from the firm and unshakable foundation of the true faith, the majority of the intelligentsia has fallen away from God, Who alone is the eternal and unshakable power. By which heaven and earth are firmly held in wondrous harmony for so many centuries. That is why our kingdom is shaken; and is the Russian Tsardom alone, which occupies a sixth part of the earth, shaken by godlessness and anarchy? Nay, all the kingdoms of the earth, which have forsaken the true faith, are shaking and trembling; And certain kingdoms and cities, which were before Christ and after Christ, have come down altogether from the reproach of the world because of unbelief and iniquity. And the longer the adulterous and sinful world endures, and succeeds in iniquity, the more it weakens, decrepits, and wavers, so that by the end of the world it will become a corpse and a smoking firebrand, which will be completely consumed by the last terrible, universal fire: "For the earth and all the works therein shall be burned," according to the Apostle, and "we look for a new heaven and a new earth, according to the promise of God, on whom righteousness dwells."

The Russian saint explains to the people why there was a disorder in Russia: "Faith in the word of Truth, the Word of God, has disappeared and been replaced

by faith in human reason; The press, which proudly calls itself the sixth great power in the sublunary world, was for the most part corrupted—for it there was nothing holy and honorable except its cunning pen, often impregnated with the poison of slander and ridicule, there was no obedience of children to their parents, no more students to their teachers, and no more obedience of students to their subjects; marriages are desecrated; family life is decaying; There is no firm politics, everyone is politicking – most of the students and teachers have abandoned their real business and are judging politics; Everyone wants autonomy: almost every child imagines himself to be autonomous; even secondary and higher theological educational institutions have forgotten their purpose: to be servants of the Church and the salvation of people. The intelligentsia has lost its love for the Motherland, and it is ready to sell it to foreigners, just as Judas betrayed Christ to the evil scribes and Pharisees, not to mention the fact that they no longer have faith in the Church, which revived us for God and the heavenly fatherland; there are no Christian morals, immorality is everywhere; In direct contrast to the Gospel, there came the cult of nature, the cult of the passions of the flesh, complete uncontrollable debauchery with drunkenness; embezzlement and theft of public and private banks and postal offices and parcels; and Russia's enemies are preparing the disintegration of the state. The truth is nowhere to be found, and the Fatherland is on the brink of destruction. What can we expect in the future if such lack of faith, such depravity of morals, such lack of leadership continues?!"

One of the main centers of the spiritual revival of Holy Russia was the Optina Hermitage, which became famous for the feat of grace-filled eldership, which continued the ancient Russian tradition of "mental work." The high spirituality of the elders became an attractive force for many Russian people, especially those from educated society. Great Russian writers and thinkers came to the elders for advice and help. "The great feat of the Optina Elders was that they did not alienate the intelligentsia, they felt an outburst of good will, but at the same time they did not succumb to the temptation to be embarrassed by the high-sounding names of Gogol, Dostoevsky, Tolstoy and others. The Optina Elders could give a much deeper assessment of a literary work than the most attentive critics, since they were imbued with spirituality." ⁵⁶

A turning point in the spiritual enlightenment of Russia was also made by the publishing activity of the Optina Hermitage. The monks publish patristic literature. But the most important thing is that there are large editions of domestic ascetic literature. Descriptions of the lives and works of Elder Paisius Velichkovsky, Venerable Nilus of Sora, the recluse George of Zadonsk, Bishop Peter and St. John Maximovich, and the Optina Elders are published.

The eldership existed in the Optina Hermitage until 1917. As early as the summer of 1916, Fr. Anatoly (Potapov) and Fr. Theodosius, the head of the skete, and Fr. Nektarios served as elders in the monastery itself.

One priest close to Optina described the spiritual appearance of each of them as follows: "Theodosius is a wise man, Anatoly is a comforter and wondrous Nektarios." ⁵⁷ Not long before this, the elder Barsanuphius, who was trying to save Leo Tolstoy spiritually, had died, when, by virtue of a higher impulse, he went to the Optina Hermitage before his death. In the case of Leo Tolstoy, the high significance of the Optina Hermitage, which at that time was one of the highest expressions of the Orthodox spirit and philokalia, was especially evident. As I. M. Kontsevich, a researcher of the Optina Hermitage, wrote, of all the thinkers who communicated with the elders, Leo Tolstoy was the furthest from the Optina spirit. Because of his extreme pride, it was difficult for Elder Ambrose to have a conversation with him, which greatly fatigued the elder. After his excommunication, Tolstoy did not see the elders again. Thus one day, approaching the skete, he stopped: some invisible force detained him at the holy gates. In the last days of his life, sensing the approach of death, Tolstoy, abandoning everything, went to the Optina Hermitage, fleeing from his closest atheistic environment. When the Optina elder Fr. Varsanuphius, on behalf of the Holy Synod, arrived at the Astapovo station to bring reconciliation and peace to the dying man, he was not allowed to see Tolstoy by the same entourage of him, who, in fact, trampled on the last will of the writer. Leo Tolstoy died without repentance and was buried in a pagan manner. To the end of his life, Elder Barsanuphius could not recall this trip without pain and excitement. ⁵⁸

The great St. John of Kronstadt constantly cited Tolstoy as an example of the spiritual decay of the Russian intelligentsia, which by its pride imagined itself to be superior to God and as a result fell into the atheism of the Antichrist.

"The Lord," St. John of Kronstadt instructed Tolstoy's admirers, "came so that the sighted might be blinded, and the blind might receive their sight (Jn. 9, 39). It is possible to have good bodily sight and be blind with spiritual eyes, and vice versa. How many blind people there are in our intelligentsia... Many of our writers are blind, they have gone into the writing of secular novels, they think of themselves, they trust only their own foolish, passionate reason, but they have no conscience, and they do not want to believe in God, in the Church and the holy sacraments. Only when they begin to die, sometimes they come to their senses... And these are the ones who call themselves the teachers of the people! Our Russian Antichrist, the Count of Yasnaya Polyana, does not believe that Jesus Christ is the Son of God; He embarrassed all our intelligentsia and hundreds of thousands followed him. Everyone knows this, there is nothing to say. Tolstoy is Russian only by origin. And look at our young people at the university and all higher educational institutions in general! She's almost a naked unbeliever. As long as young people are like this, there can be no complete prosperity in Russia; can she be faithful to the King? No, he who does not believe in God cannot be faithful to the Tsar and the Fatherland. Because of our unbelief and all our afflictions. Remember the Japanese war, how many disorders, disorders, and malices were revealed in it! Whoever is not faithful to God is not faithful to the Tsar and the Fatherland. Russia is strong only by faith in God, without faith it cannot stand."

The Russian saint fearlessly goes against the main authority of the Russian intelligentsia.

"The majority," wrote John of Kronstadt in 1902, "with complete disdain, and to a lesser extent with indifference, and many even arm themselves with hatred and blasphemy against the Holy Church and her servants; And pictorial art, according to the thought and inspiration of the well-known apostate and blasphemous Leo Tolstoy, dared to depict Christ in a full-length picture not as a God-man, but as a simple man, and exposed it to shame for all: just as on Golgotha the Jews hanged Christ nailed to the cross. What is the modern Russian intelligentsia that has renounced Christ together with its false teacher? Is this not a new desecration of Golgotha, contemporary with us, and is it possible, in view of the Sacrifice of Golgotha, to refrain from publicly denouncing the modern blasphemers and renegades from Christ and the Church, who buy into

the overthrow of the royal thrones and the churches of God, and on the murder of the king's faithful servants, the faithful sons of the Church and the Fatherland? And we boldly denounce this lack of faith and madness, this modern frenzy of the frenzied and violent youth, who are called educated, but in no way less educated in the rules of faith and Christian piety and civic honor and valor. The Lord sees everything that is happening in our Fatherland, as well as in the whole earth, and He will soon pronounce His righteous judgment on the insolent and treacherous, who breathe malice and murder, on all honest servants of the Church, the Tsar and the Fatherland.

God! May Thy blood cry out against all those who are seditious, and may the Lord reward them with righteous vengeance. But if they are still able to admonish, admonish them: For they know not what they do. Amen."

Chapter 8 Peasant World. — Traditions of Holy Russia. — High culture. Moral principles. — Economic difficulties. — Agrarian overpopulation and land scarcity. — The beneficial influence of the community. — The peasantry. — The Basis of the Russian Monarchy.

In the reign of Nicholas II, the Russian peasantry, which made up about 80% of the total population, was the most numerous estate of the Russian state, most fully preserving and preserving the foundations and traditions of Holy Russia. The peasants were allowed to preserve their traditions by communities, millennia-old skills of self-management and self-organization. The peasant communal world was the collective owner of the land. The community was responsible for each of its members and independent in everything that concerned its internal affairs. The community took its members for social security.

«... Every member of the community works when he goes to work to plough a field or harvest a sick householder or a poor widow, whether he goes out to build a hut that has been burned down by any of the members, pays for the plots allotted to the poor, the sick, the elderly, the orphans, for those given to them free of charge: wood for

the repair of the hut, material for hedges and heating, buries them at his own expense, pays taxes for those who are ruined. supplies horses for cultivation of the field to the owner from whom they have fallen or been stolen, carries bread, linen and other things to the victim of the fire, waters, feeds, clothes the orphans settled in his hut and much more..."

The peasants valued the community very much and did not seek to part with it. And such an opportunity was given to them by the "Regulations" of February 19, 1861, which included two points of an anti-communal nature. On the first of these points, two-thirds of the members of the community may pass a sentence on the transfer from communal ownership to homestead ownership; With regard to the second point, the redemption of allotment land was allowed within a certain period of time, after which the land becomes the property of the persons who redeemed it. ^[59] As is well known, it took forcible pressure on the peasants to begin to leave the commune.

A peasant who grew up on a traditional peasant culture was by nature a deeply whole person. The integrity of the peasant was ensured by the spiritual and moral wealth of peasant culture, and the seizure and destruction of any elements of this culture inevitably led to the degradation of the individual.

Traditional peasant culture is a spiritual and moral system of life accumulated and polished over the centuries — a virtuous attitude toward one's neighbor, love for the land, a conscientious and loving attitude toward work not as a curse, but as a supreme moral duty, a need for work. Moreover, it was labor relations that became the core, the center of traditional peasant culture. The agricultural worker was distinguished by the deepest contempt for all kinds of parasitism.

Over the centuries, the rhythm and norms of labor have been developed — the coordination of individual stages of the labor process, the daily regimen, the ratio, the beginning and end of seasonal work. The peasant's work in the field was carried out with diligence and love, almost like a sacrament.

There was a lot of competition in the work of the Russian peasant, for example, in the competition of mowers in the meadow, the preparation of hay, and the harvesting of grain. A special concern of the peasant world was the joint work of maintaining roads near their native village, the construction of temples, public buildings, barns, and the custom of "pomochi" - the construction of a

house by the whole village for a fellow villager. "Pomochi" and other types of joint work often turned into a real celebration of labor, accompanied by songs.

The whole life of a peasant, from birth to death, day after day, on weekdays and holidays, was an action carried out according to the immutable rules of existence, where all events and deeds flowed along the channel of centuries-old customs and traditions, high moral concepts, among habitual, necessary and often brought to aesthetic perfection.

Moreover, the internal structure of each deed and deed was subordinated to the established harmony and harmony.

A sense of inviolable duty in a high aesthetic (even religious) sense—to one's neighbor, to the land and nature, to one's duty—permeated the whole life of the peasant.

Even an illiterate peasant, possessing the richest world of highly artistic images (legends, fairy tales, songs, proverbs, sayings, customs) accumulated by generations of his ancestors, was often spiritually and aesthetically more developed than an urban artisan or a worker who read the newspaper "Kopeyka" and cheap magazines.

The life of the peasant took place in the world, in the community. As a rule, the members of the community knew everything about each other. The community informally exercised the strictest social control and censorship of morals. At peasant gatherings, problems of vital importance to the villager were discussed. The solution of all issues was carried out by the peasants with an eye to antiquity, traditions and customs. Peasants deeply believed that it was necessary to live as their ancestors lived. "The older, the better", "Like our fathers and grandfathers, so are we", "Our fathers and grandfathers did not know this, but lived no worse than ours" are common peasant proverbs. According to the peasants, one can be happy only by observing all the customs bequeathed by one's ancestors.

The high spiritual and moral potential of traditional peasant culture was a reliable guarantee against spiritual decay. Drunkenness among the peasants was an extraordinary thing. At the beginning of this century, the vast majority of peasants drank only on major holidays. There were, of course, drunkards in the countryside who were deeply despised by the villagers. The stories about the

almost universal drunkenness of the pre-revolutionary peasants are a crude later invention.

For the enemies of the Russian state, it was clearly clear that its stabilizing force was the peasantry, self-governing within the framework of the commune. Consequently, in order to destroy the Russian state, it was necessary to undermine the peasantry, to which the only way was to destroy the commune. We will once again return to the attempts of anti-Russian forces (and not only them, but sometimes even some narrow-minded patriots) to discredit and destroy the community. Their main argument is that the community hinders the development of agriculture, hinders the development of progressive methods of land cultivation, for which they referred to the decline of agriculture in some regions of Russia.

As unbiased researchers have rightly noted, the decline of agriculture in some regions of Russia was not related to the community, but was explained by the deterioration of the situation of some rural workers due to agrarian overpopulation and the associated lack of land. (During the 20 years of Nicholas II's reign, the rural population increased by half.) Moreover, practice has shown the beneficial influence of the community, which has enabled peasants to mitigate the effects of agrarian overpopulation, inhibiting the stratification of rural workers and promoting better agricultural practices. For example, at the end of the 19th century, there were many secular sentences on the introduction of grass sowing on communal allotment lands. To do this, the company bought seeds, and also allocated a field plot for sowing grass, which for some reason had not been processed before. As a result, a new field was created, in which everyone received their share. If there were no commune, only well-to-do peasants could make the transition to grass planting, and most others would continue to adhere to backward forms of farming. Thus, as noted by the well-known Russian scientist N.A. Kablukov, "the economic interest of each member of the community found a wider possibility of its satisfaction in accordance with the interests of the general agricultural development of the country." ⁶⁰

Traditional peasant culture served as the main pillar of the Russian state system, the monarchy. Even the enemies of the autocracy understood this. As the Freemason A. Tyrkova-Williams rightly noted, by the beginning of the 20th

century, the autocracy relied not so much on the nobility as on the peasants, who were organically connected with it. In this connection with the peasant element was the strength and integrity of the autocracy and of the whole of Russia. The peasants were brought closer to the Tsar by Orthodoxy and intuitive statesmanship. In the spring of 1917, a peasant from Kursk, with whom this Mason happened to have a conversation on the train, said to her sternly: "What kind of power was it, and what did you do with it?" They approached the state in a non-vital way, in a bookish way. Religion was considered not only by Marxists but also by liberals to be a relic of harmful superstitions, the opium of the people. Tyrkova-Williams is forced to admit that it was not they, the liberal Freemasons, who were close to the people's worldview, but the so-called Black Hundreds. They were united with the people by everyday traditions, Orthodoxy and autocracy. And the intelligentsia recoiled from the Church, surreptitiously ridiculed and defamed it.⁶¹

Chapter 9 Work. — Skill for collective forms of labor. — Russian artel. — Strike movement. — The most advanced labor legislation in the world.

A large part of the Russian workers were peasants of the flesh. Many of them, having been registered as peasants according to their passports and having done agricultural work in the summer, went to work in factories in the winter. At the end of the 19th century, up to 80% of workers in some factories of the Moscow province went to work in the fields in the summer. The number of latrine workers was constantly growing, amounting to about 7 million people in the 1990s. In many Russian provinces, especially in the Urals, workers often lived in their own houses, had meadows and vegetable gardens, and kept cows, small livestock, and poultry. Half-peasants and half-workers bore all the features of the peasant culture of labor—diligence, diligence, conscientiousness, and, most importantly, an inclination to communal and artel forms of labor. The Russian workers' artel was one of the pillars of the people's life. It was a voluntary partnership of absolutely equal workers, called upon to solve almost any economic and production problems on the basis of mutual assistance and

mutual assistance. Uniting people in an artel not only did not limit the spirit of independence and enterprise of each cooperative member, but, on the contrary, encouraged it. Moreover, the artel surprisingly made it possible to combine the inclination of the Russian people to independent and even separate work with collective efforts. Emphasizing the independence and equality of the members of the artel, an old proverb said: "The artel is not ruled by the Duma. A hundred heads, a hundred minds."

In terms of equality, the artels differed sharply from capitalist enterprises; As a rule, attempts to exploit some members of the artel by others were harshly suppressed (in this respect, the artel was an anti-capitalist organization). Moreover, equality was not violated by giving each of the members an administrative function, since each of the members could be appointed by his comrades to perform it. In some artels, the administrative function was performed by each of the cooperatives in turn. Equality, of course, did not mean equalization—income was distributed according to labor.

As early as the end of the 19th century, artel forms of labor were widely used in Russian plants and factories. The artels that worked in the Russian factories elected from among themselves headmen, foremen, and other elected officials, as well as often clerks to conduct common affairs. According to custom, factory artels could decide on the punishment of their members. Those guilty of laziness, negligence, negligence, dishonesty, and drunkenness were punished very severely by their own comrades. According to the verbal verdict of the artel for the above-mentioned offenses, its member could even be punished with the rod, and part of the payment due to him was withheld in favor of the artel.

How, then, were the artel forms of labor organization organized? Let us cite the example of the Kushva plant in the Urals, where artel forms of labor organization existed in the brick, sheet-rolling and percussion-tube shops. Every year, the artels signed an agreement, which determined the relations of both the members of the artel and the artel itself to the administration of the plant. Members of the artel received all the necessary materials from the administration of the plant at fixed prices, carried out at their own discretion (but under the supervision of the factory foreman) the agreed volumes of work, and received payment for them through elected trustees. Earnings were divided

among the members of the artel in proportion to the quantity and quality of their labor.

The ancient habit of artel forms of labor served as a prerequisite for the transfer of the enterprise into the hands of workers' self-management: to the collectives of enterprises united in a workers' artel. According to D.I. Mendeleev, who visited the Ural metallurgical plants at the end of the 19th century, many of them could be transferred to the artel-cooperative economy.

In 1908, an artel of 100 people rented the Dedyukhinsky salt factory for 25 years. "The plant was commissioned in a miserable, dilapidated state, so major repairs were needed. In the summer of 1909, after vigorous construction work, the first brewery was put into operation, then the second and third, and during the first year of its activity, the artel plant produced about half a million poods of high-quality salt.⁶²

Attempts by workers to lease factories and work there on an artel basis were repeatedly noted even before the revolution (but met with resistance from the bosses). In 1905, 400 families of workers appealed to the government with a request to lease to them the Nizhne-Isetsky Iron Works near Yekaterinburg, which the state wanted to close because of its unprofitability. The workers declared that if the factory was leased to them, they would form a cooperative artel, according to the regulations approved by the government, and would engage in the production of iron, mechanical and blacksmith products. However, ministerial officials did not support the workers' proposal.

The bosses, often brought up on Western European concepts, in most cases sought not to support workers' artels, but to implant individualistic forms of labor alien to the Russian people, seeing in this a manifestation of progress. The former peasant or peasant's son became an appendage of the machine, a factory cog. Dissatisfaction with such work aroused a feeling of protest in the worker and often pushed him to sabotage, drunkenness, absenteeism, strikes, and protests against the national ignorance of the bosses.

Brought up by the artel, the Russian worker had the habit of collective protest. The more Western European forms of labor organization, alien to the Russian worker, were imposed, the stronger the strike movement developed. In the 1990s, the number of strikes numbered in the hundreds, while at the beginning of the 20th century there were thousands. The number of striking

workers grew even more, from tens of thousands at the end of the 19th century to 1.5 million in 1914.

In the development of the strike movement, the Russian workers showed their greater organization than the Western European workers, in whom the spirit of collectivism and labour democracy was much less developed. If the number of workers in Russia was smaller than in Western Europe and the United States, then strike activity (the number of strikes per worker per year) was five times higher than that of German workers and three times higher than that of American workers.⁶³

The intensity of the strike struggle was strongest in large enterprises, in very rare cases it was of a political nature, and most often the reason for strikes was the tyranny of Western Europe and the national ignorance of the bosses and entrepreneurs, who tried to solve their economic problems at the expense of the workers, cutting wages and robbing the workers with unbearable fines.

Tsar Nicholas II, like his father, paid great attention to the labor question. Under his supervision, the most advanced labor legislation for that time was created.

The most important measure, which greatly contributed to the improvement of the condition of the workers, was the regulation of the conditions of factory work and the establishment of a factory inspection for this purpose. The Law on the Employment of Workers in Factories placed the internal rules of work in factories under the supervision of factory inspectors, child labor was prohibited, and minors and women could not be hired for factory work between 9 p.m. and 5 a.m.

In factories with more than 100 workers, free medical care was introduced, covering 70 percent of the total number of factory workers (1898).⁶⁴

The law of June 2, 1897 introduced the rationing of the working day for the first time. According to this law, the working time for workers employed during the day was not to exceed eleven and a half hours per day, and on Saturdays and on the eve of holidays, 10 hours. "For workers employed, at least partially, at night, the working hours shall not exceed ten hours a day." A little later, a ten-hour working day was established by law in Russian industry. It was a revolutionary step for that era. For comparison, let us say that in Germany the question was only raised.

In 1903, workers' headmen were introduced, who were elected by factory workers at shop meetings. In the same year, the Law on Compensation for Victims of Accidents at Work came into force, obliging the entrepreneur to pay benefits and pensions to the victim or his family in the amount of 50-66% of the victim's maintenance. According to this law, "the owners of enterprises are obliged to compensate workers, without distinction as to sex and age, for the loss of their ability to work for more than three days from bodily injury caused to them by or resulting from work in the production of the enterprise." "If the consequence of the accident, under the same conditions, was the death of the worker, the members of his family shall enjoy the remuneration." Sickness insurance is also being introduced, covering 2.5 million workers, and health insurance funds are being organized, which are formed at the expense of 40% of the employer's funds.⁶⁵ In 1906 workers' trade unions were formed. Finally, the Law of June 23, 1912 introduced compulsory insurance of workers against illness and accident in Russia.

We have already said that the earnings of Russian factory workers were among the highest in the world, outstripping those of workers in Western European countries. Moreover, the unemployment rate in Russia in 1900-1910 was significantly lower than in other countries, and did not exceed 1-2% of the labor force even in Moscow and St. Petersburg.

Thus, the Russian workers had little reason to be dissatisfied with the existing system.

Chapter 10 Patriot movement. — "Russian Labor" by S.F. Sharapov. — Russian Assembly. — Ideas of Russian patriots. - Fight against the dominance of foreigners and foreigners.

The patriotic movement of Russia in the late 19th and early 20th centuries was healthy and was caused by a sense of self-preservation of the Russian nation. It was not aimed at oppressing or suppressing other peoples, but only defended the rights of the Russians in their territories. "We, Russians," wrote M.O. Menshikov, "slept for a long time, lulled by our power and glory, but then

one thunderbolt after another struck, and we woke up and saw ourselves under siege, both from without and from within. We see numerous colonies of Jews and other non-Russians, gradually seizing not only equality with us, but also dominion over us, and the reward for our subjugation is their contempt and malice against everything Russian." Menshikov, like many other prominent representatives of the Russian patriotic movement, was not against the cultural self-determination of the peoples of Russia in their historical territories, but he was resolutely opposed to the seizure of ownership rights in ethnic Russian territories by representatives of these peoples. And the same Menshikov expressed the position of self-preservation of the nation, common to many Russian patriots: "Down with the newcomers." "If they want to remain Jews, Poles, Latvians, etc., on our national body, then down with them, and the sooner the better... Admitting foreigners as foreigners... We don't want to be a doormat for a whole race of small nationalities that want to multiply on our bodies and seize power over us. We don't want someone else's, but ours – the Russian land – must be ours." ⁶⁶

The Russian patriotic movement took up arms against anti-Russian sedition, against all enemies of Russian civilization. In the late 19th and early 20th centuries, this movement was still poorly organized and developed in the form of various meetings near Russian churches, charitable merchant teahouses, reading rooms, people's houses, and circles around patriotic press organs, for example, the newspaper *Russkiy Trud*. ⁶⁷

A great event in Russian life at the beginning of the twentieth century was the work of the outstanding Russian theologian and spiritual writer S.A. Nilus, who played a great role in the formation of the Orthodox-patriotic consciousness of the Russian people. Following the folk spiritual tradition, Nilus clearly and convincingly warned the Russian people about the deeds of the coming Antichrist, showing by specific examples that the salvation of the Fatherland is possible only on the paths of firm selfless faith and repentance of sins. Along with St. John of Kronstadt, S.A. Nilus in his books "There Is Near, At the Door", "The Great in the Small", "On the Banks of the River of God" most visibly saw the future trials of Russia and revealed to everyone its worst enemies.

In 1901 he was given a manuscript in French, working documents of either a secret Masonic lodge or a Zionist congress (Nilus himself did not know exactly).

The meaning and character of the documents were revealed in their contents, which were worked out to the smallest detail by a secret government to achieve world domination. The secret government's plans included total control of the world's financial centers, the creation of puppet "democratic" governments obedient behind the scenes, the liquidation of all national movements except the Jewish one, the manipulation of the media, the unleashing of world wars to destroy nation-states, and the replacement of the Christian Church with faith surrogates and satanic cults.

The publication of this document, which later became known as the Protocols of the Elders of Zion, was of great importance for informing the Russian people and the entire Orthodox world about the danger that hung over them and Russia.

Document 68 was first widely published by the Russian writer P.A. Krushevan in 1903 in the St. Petersburg newspaper Znamya (August²⁸ – September 7) under the title "The Program of the Conquest of the World by the Jews", and then reprinted by the Russian scholar G.V. Boutmi in 1905.

However, the documents of the secret government received a wide public response after their publication in the book by S.A. Nilus "The Great in the Small", published in December 1905 in Tsarskoye Selo with the assistance of the lady-in-waiting of the Empress E.A. Ozerova (later the writer's wife). This book was read by the royal family, it was kept in the library of Nicholas II, and when the Tsar went into exile in Tobolsk, he took it with him. The edition of S.A. Nilus turned out to be the most influential and impressive, since it was organically connected with the Russian Orthodox tradition — it put the plans of the secret government in direct connection with the "secret of iniquity" — with biblical and church prophecies about the end of the world and history and the coming kingdom of the Antichrist. The events of the 20th century provided a clear and convincing illustration of ^{the implementation of} the program of the secret government, in the light of which there is no point in entering into a controversy about the degree of authenticity of these documents.

S.A. Nilus made a huge contribution to the study of the role and significance of Freemasonry in the struggle of the forces of darkness against the Russian Church. In his book *Near Is, At the Door*, he gives a definition of Freemasonry from the standpoint of the Orthodox faith:

1. Freemasonry is a secret society of apostate Christians together with pagans, tacitly led by the leaders of the Jewish people and aimed at the destruction of the Church of Christ and the monarchical state, mainly Christian;
2. Freemasonry is the anti-Church, or the Church of Satan, the threshold of the Church of the coming Antichrist;
3. Freemasonry is "Babylon," "a great harlot who sits on many waters" (Rev. 12:13);
4. Freemasonry is "the mystery of iniquity" (2 Sol. 2:7);
5. Freemasonry is a continuation on earth of Satan's rebellion against God, which began in heaven.

One of the brightest exponents of the Russian patriotic movement at the end of the 19th century (who, like Nilus, understood the roots of the sinister conspiracy against Russia) was S.F. Sharapov, a remarkable Russian thinker and publicist, publisher of a number of press organs, in particular, "Russkoye Delo" and "Russkiy Trud", author of numerous books and articles. Sharapov advocated the preservation and development of the fundamental principles of the Russian people, and above all the commune, artel, and local self-government, advocating the fruitful idea of parish self-government, which should replace city and zemstvo institutions. An important place in Sharapov's activities was occupied by the fight against alien domination and opposition to openly anti-Russian forces.

On January 26, 1901, the Assistant Minister of Internal Affairs, Senator P. Durnovo, approved the charter of the patriotic organization "Russian Assembly", which set itself the goal of "promoting the clarification, strengthening in the public consciousness and the implementation of the primordial creative principles and everyday features of the Russian people."

In the course of the activity of the "Russian Assembly", the fundamental principles of Russian patriotic thought, which gave impetus to the development of the entire Russian social movement and became the basis of the program of many patriotic organizations, crystallized and acquired a complete form.

These principles were as follows:

- The Orthodox Church must maintain its dominant position in Russia. Freedom of self-government and life must belong to it. Its voice must be heard by the legislature in the most important matters of state;
- The foundation of church and state building should be the organization of the parish as a legally capable and capable church-civil community;
- The tsarist autocracy, being the main guarantee of Russia's fulfillment of its world-historical calling, is at the same time the guarantee of Russia's external state power and internal state unity. The Russian autocracy is based on the constant unity of the Tsar with the people. In the eyes of the Russian people, the Tsar is not identical with the government, and the latter bears responsibility for any policy harmful to Orthodoxy, the autocracy and the Russian people;
- The supreme measure of the activity of state administration under the autocratic Tsar in its unity with the people must be the people's welfare, and the state, while opening up sufficient scope for local self-government, must see to it that this self-government is nowhere to the detriment of the Russian people's interests—religious, intellectual, economic, legal, and political;
- Education in Russia must grow and strengthen on the same principles on which Russian statehood grew, and therefore the state school, without encroaching on the cultural self-determination of the nationalities of Russia, must be a Russian school;
- Russian is the state language, and all government agencies are obliged to use the state language;
- the armed forces and the defence of the frontiers must be brought to a perfection corresponding to the greatness of Russia, and all that is necessary for national defence must be created within the country by her means and by the labour of her people, and the burden of maintaining the military forces must fall equally on the population of the whole state; National questions in Russia are resolved in accordance with the degree of readiness of a particular nationality to serve Russia and the Russian people in the achievement of national tasks. The administration of the border regions must put the national interests and support for the legitimate interests of the Russian people in the first place. All attempts to dismember Russia under any guise should not be tolerated. Russia is one and indivisible. The Jewish question must be settled by laws and measures of government separately from other national questions, in view of the

continuing spontaneous hostility of Jewry to Christianity and gentile nationalities and the desire of the Jews for world domination;

- Financial and economic policy should be aimed at freeing Russia's dependence on foreign exchanges and markets, and should protect the emergence of industrial enterprises and promote productive labor. Agricultural policy presupposes the improvement of the peasantry by improving the culture of agriculture, developing handicrafts and increasing the area of peasant land ownership. Special attention should be paid to the rise of the indigenous Russian center.

Initially, the number of members of the "Russian Assembly" was no more than 200 people, but by 1906 its ranks had grown to 4.5 thousand people. In addition to Moscow and St. Petersburg, there were branches of the "Assembly" in 15 cities (Perm, Kharkov, Odessa, Warsaw, Vilna, Kazan, and others). The "Assembly" elected a Council of 17 people, which included Prince D.P. Golitsyn (Chairman), Count P.N. Apraksin, Prince V.V. Volkonsky, Chamberlain I.S. Leontiev (Comrade of the Chairman), Count N.F. Geiden, N.A. Engelhardt.

The immediate tasks of the society were the study of the phenomenon of Russian and Slavic folk life, the development of issues of Russian literature, arts, national studies, law and the national economy, as well as the preservation of the purity and correctness of the Russian speech.

The "Russian Assembly" organized meetings, evenings, various entertainment events, and exhibitions. Competitions and awards were held, books and collections were published, and trips around Russia were organized.⁷⁰

True Russian patriots, of course, were based on the ideas of the indestructible tsarist autocracy and the rejection of Western European parliamentarism, the so-called autocracy of the people. The author of the remarkable book "Monarchical Statehood" L.A. Tikhomirov, who went through the youthful delusions of socialism, wrote in an address to the Tsar, expressing the main result of Russian patriotic thought at the end of the 19th century: "The extraordinary benefit ... I have learned from personal observation of the republican order and the practice of political parties. It was not difficult to see that the autocracy of the people, of which I had once dreamed, was in reality a complete lie, and could only serve as a means for those who were more

experienced in fooling the crowd. I have seen how incredibly difficult it is to restore or re-establish a state power once shaken and into the hands of ambition. The corrupting influence of politicking, which inflames instincts, was itself striking. All this has illuminated for me my past, my bitter experiences, and my reflections, and has given me the courage to subject the notorious ideas of the French Revolution to a rigorous revision. One by one, I judged and condemned them. And he finally understood that the development of peoples, as all living things, takes place only organically, on the foundations on which they were historically formed and raised, and that therefore healthy development can only be peaceful and national.

In this way I came to the power and nobility of our historical destinies, which combined spiritual freedom with the unshakable authority of power, raised above all the greedy aspirations of the ambitious. I understood what a precious treasure for the people, what an irreplaceable instrument of their well-being and perfection is the supreme power with its authority strengthened over the centuries."

By the end of the 19th century, the poison of foreignness had poisoned a large part of educated society, and the habit of self-government, which had always been inherent in the Russian people, was being lost. Instead of developing original forms of self-government, the intelligentsia proposes either Western European schemes of governance or socialist utopias.

What has happened to the Russian people, the Russian thinker S.F. Sharapov asked, why has it forgotten how to govern itself and seems to be "looking for external leadership, external order, without believing in itself?"

Yes, this phenomenon worried true Russian patriots. They have seen how the full-blooded public life that Russia once lived is being replaced by the life of the "democratic mob." Ancient Russia knew its best people, while Russia at the end of the 19th and the beginning of the 20th century knows mostly only advertised people, people who are pleasing to certain dark forces and are pushed forward by them.

"What is needed for the development of rural, zemstvo or urban self-government? Sharapov asked and gave the answer himself: "First of all, we need people who are able to act and dispose of a wide range of public affairs. There is no doubt that we have this element.

Secondly, we need people who are interested in public affairs, understand them and cherish them. And that's what we have. These people naturally suffer from a common pain for their native village, city, or county. And we have too many of them.

Thirdly, it is necessary that the rest of the population should know and appreciate these people of both categories intimately, that they should trust them unconditionally, and that they should not hesitate to put them forward when the public cause is at stake.

We do not have this third condition at all. It belongs to a properly organized social life and disappears with the dissolution of the latter." ^[71] Sharapov raises the most important social problem—the ousting of living patriotic forces from power and their replacement by pseudo-public figures of a liberal or socialist persuasion, whose goal was not to develop, but to destroy the national foundations of Russia.

Self-government, especially municipal and zemstvo self-government, is degrading, acquiring the West-European character of the complete removal of the common man from power and its replacement by the power of a money bag.

One of the fruitful ideas of the Russian patriotic movement at the end of the 19th century was the movement for the revival of parish self-government, which was supposed to replace the "power of the crowd" — city and zemstvo administration.

The parish, which in pre-Petrine times was one of the main forms of public self-government, later turned into a purely administrative unit of the ecclesiastical department, a place where the population gathered for prayer and registration of civil status. Patriotic forces propose to return parishes, especially in cities, to their former all-encompassing significance. One of the main organs in which the ideas of the revival of parish self-government were discussed were the newspapers "Russkoye Delo" and "Russkiy Trud", published by S.F. Sharapov, who became one of the leading ideologists of this movement. According to S. Sharapov, the main urban territorial unit should be a parish, and it should be not only a religious unit, but also an administrative, judicial, police, financial, educational, postal unit, etc. Any permanent resident of the parish who has not been defiled by the court and has reached a certain age should be a full-fledged member of the parish, an elector and an elected person. Under the shadow of

the Church, Sergei Fyodorovich rightly believed, there could be no question of social class, property inequality, or any qualification other than purely moral, in the form of trust and respect for neighbors, based on a long and intimate acquaintance with a person. Only under these conditions is it possible to make the right choice of true representatives of local interests.

At the head of the parish there must be an elected parish head, who will govern the parish together with the other parish authorities: the priest, the parish judge, the parish police bailiff, the parish tax collector, the head of the parish schools, the parish doctor, all of whom together make up the parish council. Its activities shall be directed and supervised by a parish assembly of commissioners elected by the entire population of the parish. The same assembly will elect members of the City Duma.

A parish must have the rights of a legal entity – to have its own property, institutions and enterprises, i.e. to be a full-fledged legal and economic unit within the state. "Outside the parish, neither the state, nor the city, nor the Zemstvo should have anything to do with the individual, for only in this way will the internal unity and integrity of our national unity, which has been so threatened in recent times by the influx and uncontrolled control of all kinds of foreigners, who are quietly and imperceptibly flooding Russia, will be guaranteed."

Sharapov rightly notes that parish self-government would make it possible to put an end to "such a terrible phenomenon as the gradual ousting and replacement of the Russian element by foreigners and non-Russians, which is now in full swing and, apparently, unnoticed by anyone, and would pay attention to it. In the parish everything is in plain sight, the parish would immediately notice the unnatural influx of the foreign element and raise the alarm."⁷²

Sharapov, without exaggeration, was a classic of Russian economic thought, still not understood and appreciated. A multifaceted scientist and public figure, he created a work in which the most important foundations of Russian economic thought are concentrated. Although the author himself called it very modestly - "Paper Ruble (Its Theory and Practice)", in fact it is a generalizing work, which is more correctly called "Economy in the Russian Autocratic State".

Sharapov constantly stresses the completely original character of the Russian economic system, the conditions of which are completely opposite to those of

the European economy. The existence of communal and artel relations gives the Russian economy a moral character. The Russian peasants are collective farmers. They are not in danger of total ruin, for the land cannot be alienated from them.

Noting the moral character of the Russian community, Sharapov associates with it the development of the possibilities of economic self-government, close ties between people on the basis of Orthodoxy and churchliness. The main unit of Russia's spiritual and economic development, according to Sharapov, should be the same church parish.

Sharapov's ideal was a developed economy independent of Western countries, regulated by a strong autocratic power of a traditionally moral nature. Even the purchasing value of the ruble, according to Sharapov, should be based on the moral principle of popular trust in a single, strong and supreme power, in whose hands is the control of money circulation. An autocratic state should play the same role in the economy as the largest banks and stock exchanges play in the West. The state restricts the possibilities of speculative profit, creates conditions under which parasitic capital, striving for world domination, can no longer exist.

Instead of the shaky and fluctuating gold currency associated with all the turmoil of the world market, Sharapov proposes the introduction of absolute money at the disposal of a central state institution that regulates the circulation of money. The introduction of absolute money abolished the domination of the stock exchange, speculation, and usury. Sharapov was not an opponent of private enterprise, but he believed that it should not be speculative, but productive, increasing the people's wealth.

The circle of S.F. Sharapov's associates also included such remarkable Russian scientists as A. Frolov and G.V. Boutmi.

A. Frolov stood for Russia's financial and economic independence from the West. The exchange rate was seen as a reflection of the stability of the country's economic system. He believed that for Russia the exchange rate was determined mainly by the price of bread, and proposed the organization of state grain reserves, at the expense of which stable prices for bread could be maintained in lean years. He proposed the creation of a domestic credit currency independent of foreign markets.

Bessarabian landowner G.V. Butmi actively opposed the financial policy of S.Y. Witte. In his works, he revealed the essence of parasitic capital, which created such a world economic order that allows a handful of bankers to control the absolute majority of humanity. Butmy argues that the financial manipulation of the gold currency enriches a small group of bankers at the expense of the rest of humanity. The country's natural resources are coming under the control of international bankers, and domestic industry is suffering heavy losses. The economic resources of the country are automatically siphoned off in favor of the Western rulers, who can only be stopped by the firm power of the autocratic state.

The patriotic forces are also putting forward their own version of the solution to the workers' question. In contrast to the plans proposed by the liberals and the radical left to unite the workers in trade unions on the Western European model, the Russian patriots put forward the idea of uniting and developing the workers through the creation of workers' communities. For example, the outstanding Russian thinker L.A. Tikhomirov wrote:

"The workers' unions should not be a narrowly professional economic institution, but a kind of community uniting the factory workers in all the main branches of their needs. A peasant, coming to the city from his village, found himself, as it were, in the same community accustomed to him, but more developed.

This aim does not contain anything revolutionary, it does not require any kind of revolution in Russia, only, on the contrary, it requires completion. The future working class must, of course, consist of workers' communes. The aim of the workers' unions is to serve as a gradual transition to the workers' communes." In Tikhomirov's opinion, the workers' communes should be in constant contact with the rural peasant communes in order to jointly establish good shelters in the countryside for "those in need of air, rest and rehabilitation." Widows and orphans of urban workers can be placed in rural communities and, finally, they themselves can be sent to a well-deserved rest. "Such a connection between the urban workers and their rural brethren will strengthen the independence of the urban workers..."

D.I. Mendeleev, who dreamed of creatively using the skills of a Russian person for communal and artel work, shared similar ideas with L.A. Tikhomirov.

For Russia's enemies, the patriotic movement was a constant target of attack. Everything was done to discredit and distort the goals and deeds of the patriots in the eyes of society. Left-liberal circles did not shy away from any lies and slander. Jewish, Polish, and Finnish nationalists were particularly sophisticated. But the Russian intelligentsia did not lag behind. Magazines and newspapers of the Russian national orientation were not read by the intelligentsia, as they were considered reactionary. The stratum of the truly Russian patriotic intelligentsia was very narrow and was constantly subjected to persecution.

The liberal Russian nobility and aristocracy, by virtue of their Western upbringing and education, were hostile or simply hostile to the Russian patriotic movement. For them it was "primitive and crude, uncultured" and "harmful and reactionary." ^{True}, many of them also considered themselves patriots, but their patriotism consisted in making Russia resemble the West.

Anti-Russian forces are trying to transfer the work of the patriotic movement from creative beginnings to the channel of litigiousness and squabbles. Corrupt lawyers are hired against the patriots, who bombard the courts with statements with absurd accusations. Patriots are accused of preparing pogroms against Jews, and it is claimed that the government is pursuing an anti-Semitic policy through them.

Later, a commission of the Provisional Government studied with great passion the materials relating to the patriotic movement in Russia, trying to find evidence of the organization of pogroms against Jews by the tsarist government. But in spite of their efforts, not a single piece of evidence has been obtained to prove anything of the kind. On the contrary, all the materials testify that the anti-Jewish movement came from below and had not so much a national as a social character, expressing the hatred of the common people for the oppressors who despised them.

Actions against the Jews were most often a means of self-defense of the common people. Moreover, the authorities for the most part not only had no contact with patriotic organizations, but were in tense and often even hostile relations with them. The patriots prevented the local authorities from living in peace with their constant complaints about Jewish arbitrariness and demands to

restore order. But the authorities, for various reasons, preferred not to contact the Jews and often turned a blind eye to their violations of the law. Patriots spoke about this directly, often in a harsh form. There are many complaints of patriotic citizens about the connivance of the authorities of the Jewish bourgeoisie.

At the beginning of the 20th century, the Jewish press conducted a campaign of persecution against the Russian writer and patriot P.A. Krushevan, who published the magazine "Bessarabets", where he bravely fought against Jewish domination in Southern Russia. They slander him, try to kill him (seriously injuring him from around the corner). Similar methods are used against the Minister of the Interior, Plehve. Many left-wing and Jewish publications publish a letter in which Plehve allegedly encourages pogroms against Jews. When checked, the email turns out to be fake. But the effect has been achieved, and the refutation reaches few people. In July 1904, terrorists, instigated by Jewish nationalists, assassinated the Russian minister.

Patriotic forces have taken their steps. By the end of 1904, the Russian Assembly intensified its work. In its depths, the contours of future patriotic parties, and above all the Union of the Russian People, are born.

Chapter 11 Nobility. - Departure from the tradition of service. "The desire to live is no worse than in Western Europe. — Unjust demands on the Russian people. — Love for the foreign. "Pink cosmopolitans. "Undeserved privileges. — Participation in the drinking of the people.

The atrophy of national consciousness in an educated society has its origin in the atrophy of this feeling among a considerable part of the Russian nobility, especially those originating from the Western Russian lands. There is a tradition among the nobility to look for foreign ancestors, because the domestic ones are considered insufficiently respectable. The nobles diligently compose genealogies for themselves, most often legendary, in which they look for relatives almost from Rome, but always from somewhere in Europe, at least from the Tatar mirzas.

If the Russian nobleman at the end of the 17th and the beginning of the 18th centuries did not differ in any way from the peasant and the urban artisan in terms of cultural forms, worldview and upbringing (mainly ecclesiastical), then the nobleman of the 19th and early 20th centuries sought to isolate himself from the common people. He orients himself to European culture, draws from it education, language, clothes, and becomes a foreigner for his ordinary compatriots. Of course, there were exceptions, but they did not determine the tone of the nobility. Yes, the nobles continued to remain in the service of Russia, but its interests began to be understood in a very peculiar way, as the interests of their own estate. A cultural stratum emerged with an eye to Europe and was culturally connected more with it than with Russia, which remained for him mainly a place of service and income, and which he willingly left as much as possible, spending many years abroad. Moreover, the estate, oriented towards military service to the Fatherland, gradually departed from the traditions of military service. If in the 18th and the first half of the 19th century the majority of the nobility considered military service to be their duty and honor, then by the beginning of the 20th century such people had become a minority.

"No matter how well I knew my fellow countrymen, the serfs of Ryazan," wrote P.P. Semyonov-Tyan-Shansky at the end of the 19th century, "no matter how trusting they were about their... But still, in conversations about their way of life and worldviews, in statements about their needs, there was something unnegotiated and unfree, and the limit of their sincerity was always felt..." However, Semyonov believed that the influence of serfdom was reflected in this. Of course, there was this, but the reason was deeper. The Russian peasants looked upon their lords as strangers and often in a very unfriendly manner. But the greater part of the Russian nobility looked upon the common people as benevolent foreigners at best, but the number of those who saw them as their enemies was also great. "Know that the peasant is our enemy! Remember this!" said Princess P. Trubetskaya (née Obolenskaya) to the young nobility.⁷⁴ And there were many such Trubetskoy-Obolensky in Russia.

A huge role in the increase in social tension was played by the excessive needs of the educated stratum, which was oriented towards Western European standards of consumption. As M.O. Menshikov rightly noted, since the time of Peter the Great, Russia has been deeply bogged down in the West by its

enlightened class. For this class, everything Western seems more significant than its own. "We," Menshikov writes, "do not take our eyes off the West, we are fascinated by it, we want to live exactly this way and no worse than 'decent' people live in Europe. Under the fear of the most sincere, acute suffering, under the pressure of a sense of urgency, we need to furnish ourselves with the same luxuries that are available to Western society. We have to wear the same clothes, sit on the same furniture, eat the same dishes, drink the same wines, see the same spectacles that Europeans see." ^{In} order to satisfy its increased needs, the educated stratum is making ever greater demands on the Russian people. The intelligentsia and the nobility do not want to understand that the high level of consumption in the West is linked to its exploitation of a large part of the rest of the world. No matter how hard the Russian people work, they will not be able to reach the level of income that the West receives by siphoning off the unpaid resources and labor of other countries for their own benefit. Even though the estates of the nobility yield three times as much income, the nobles still cry out for ruin, because their needs have increased sixfold. Officials also receive a salary three times higher, but it still cannot provide them with the European level of consumption. The educated stratum demands the utmost exertion from the people in order to secure the European level of consumption, and when this fails, they are indignant at the stagnation and backwardness of the Russian people.

The Russian nobility and educated society in general were brought up mainly on Western authors.

The first things the nobles read were Mayne Reid, Fenimore Cooper, Walter Scott, Dickens, Jules Verne, Macé, Humboldt, Schleiden, Lewis, Bram. Russian authors were read less, and they were most often Pomyalovsky, Reshetnikov, Nekrasov, Goncharov, Turgenev; less Pisemsky and Lermontov, even less Leo Tolstoy and Pushkin.

Later, the circle of reading was expanded, again at the expense of foreign authors, such as J. S. Smith and J. S. Smith. Art. Mill, Buckle, Draper, Büchner, Wundt, as well as Pisarev, Dobrolyubov, Chernyshevsky. It was considered quite normal and even a sign of good manners to read forbidden books, for example, Herzen, Chernyshevsky, Bervi-Flerovsky. As contemporaries recall, it was not uncommon for teachers to gather students in a circle and read to them with a

lengthy interpretation of Chernyshevsky's "What Is To Be Done?" and Bervi-Flerovsky's "The ABC of Social Sciences." The books are surprisingly thick and boring, causing many to yawn. Marx, Auguste Comte, Spencer, Lassalle, and other socialist writers, who were considered the crown of progress, were already read in high school.

As a result of such reading and upbringing, wrote a contemporary, "when we go to higher schools, we (the nobility. — O.P.) We were all materialists by belief (we "believed" in atoms and whatever you want) and the greatest idealists by nature. "Science" was our religion, and if it were possible to sing prayers to it and light candles, we would light them; If we had to go to torment for her, we would go... The "old" religion, the "priests," were the object of the most ardent hatred, precisely because we were religious before fanaticism, but in a different way, in a new faith. "Father" read his lessons through his sleep, as if he himself understood that this was just a formality, and gave excellent marks in the exam. But morally we were still strong and high. Chernyshevsky and Pisarev also taught virtue and preached "valor." There was an enormous reserve of this valor, a special, youthful, lofty and pointless valor. We were ready to die for concepts, or rather, for words, the meaning of which was obscure to us."

Contemporaries recall how secret gymnasium and student libraries were organized, mutual aid funds were organized, handwritten and lithographed leaflets and magazines were published, which were exchanged with other educational institutions. For a fairly significant stratum of young students, conspiratorial, clandestine work against the "reactionary" government became the meaning of life. Special funds were secretly collected in educational institutions, and donations were made, often on large scales, for revolutionary propaganda.

«... We were ready for any anti-government demonstration because we hated the so-called existing system from the bottom of our hearts. They hated the police, they hated the military and all other services, they craved the constitution like manna from heaven, and for that sacred word alone, probably any of us would have thrown himself out of a fourth-floor window." The Treaty of Berlin of 1878, which humiliated Russia (concluded through various backroom deals and collusions), greatly affected the mood of the nobility. It was after this

national humiliation of Russia that a galaxy of figures who later played a major role in the liberal and socialist movement was formed on this bitter mood. As I. Aksakov noted, the Treaty of Berlin was a turning point in modern Russian history, from which our moral and political corruption began unstoppably. "A living people cannot endure such an experiment! You can't see your Motherland spat upon! And at least we were beaten—no, we were robbed by quartermasters and Jews, and we were bypassed by diplomats. There's no one to complain about. ... In young people, out of nowhere, an evil stream has appeared, completely alien to us. We were rosy cosmopolitans, but we looked down on Russia; Suddenly, there appeared a bright hatred for everything Russian. We dreamed of a constitution and shouted "hurrah" to Alexander II, and the anarchists formed dynamite men out of these young people..." (S. Sharapov).⁷⁶

Taking advantage of their position as the first estate, the nobles in the late 19th and early 20th centuries tried to preserve their privileges and benefits, to which, in fact, they no longer had any rights, since they were not the only service stratum of society.

At the end of the 19th and the beginning of the 20th century, 6 billion rubles were spent on the maintenance of noble land ownership through state mortgage loans. State guardianship of the nobility in its various forms – loans on preferential terms, exemption from exchange rate losses, write-off by the State Bank of multimillion-dollar debts of the Bank of Nobility – was carried out to the detriment of the common man. Of course, if this tutelage had had a beneficial effect on the ruling class, it could have been sustained. But in fact, the hothouse conditions only demoralized the nobles, who lost all interest in running a normal economy. The loans and privileges received were eaten up, and the noble farms continued to wither.

It was a disgrace for the Russian nobility as a ruling class to participate in the drunkenness of the people. Even Catherine II secured for the nobility the monopoly right to produce wine alcohol, which they enjoyed until 1917. But at the end of the 19th century, they began to be squeezed by merchants, who managed to organize a more perfect and profitable production of vodka. In order to support the well-being of noble distillers, at the end of the 19th century,

on the initiative of Witte, an order was established according to which the state warehouses were to accept the landlord's rectified alcohol on favorable terms for the nobility. And then, at state-owned factories, vodka was made from this not always high-quality raw material.

Chapter 12 State apparatus. — Bureaucracy. - Small number of police and army. — Intelligentsia and bureaucracy. — Directions of state policy. — S.Y. Witte, reforms, and intrigues. — S.V. Zubatov, support for trade unionism and Zionism.

The state apparatus of Russia in the late 19th and early 20th centuries was far from perfect. Formed in imitation of Western models, it was in many ways alien to the Russian people, especially the peasantry, who viewed the officials with distrust and hostility. The ugly offspring of Western civilization did not always meet the national interests of a great country.

The alienation of the state apparatus to the people was due to its complexity and excessive hierarchy, bureaucratic arrogance and bribery. The high bureaucratization of the state apparatus was determined not by its excessive numbers, but by the hierarchical multi-level nature of the authorities, which could stifle any living cause or initiative. As for the numerical composition, the Russian state apparatus was small in number compared to Western European countries. The number of officials per 1,000 inhabitants was two to three times lower than in Western European countries. The law enforcement agencies and the army were even smaller.

In May 1903, a single norm was established in European Russia – one police officer per 2,500 people. This is strikingly small for a country that was part of a period of national and social turmoil.

Russia had a much smaller apparatus of repression than the vaunted democracies of England and France. The number of police officers per 1,000 people in these countries was 5-9 times higher than in Russia.⁷⁷

Limited resources were spent on the fight against crime. For example, while millions of francs were spent on search activities in the capital cities of Western

Europe, in St. Petersburg 15,000 rubles, or 60,000 francs, were allocated for the same purpose.⁷⁸

In many rural areas, there were no police officers at all, and their functions were performed by the elected representatives of the community. Order was maintained not by police coercion, but by established traditions.

Was Russia's state apparatus heavily militarized, as Soviet historians claimed? The data allow us to say a categorical "no". Yes, Russia had the largest army in the world, amounting to almost 1.5 million people in peacetime. But it was obliged to do so by the length of its borders and the unfriendly policy of Western states. In terms of the degree of militarization, Russia occupied one of the last places among other major states of the world. Thus, if in Russia the number of soldiers (in the ranks and in reserve) per thousand inhabitants was 16 people, then in France - 35 people, in Germany - 23 people, in Austria-Hungary - 25 people.⁷⁹

In terms of military spending, Russia was also among the last leading powers, in terms of spending per serviceman, it was 5 times inferior to the United States, 3 times inferior to Great Britain, 1.5 times... 2 times — Germany and France.

Without setting itself the goal of conducting aggressive offensive operations, Russia had a rather modest navy, inferior to all the leading Western powers.

The main part of the bureaucracy, especially the upper and middle ones, was selected from the nobility. It was also used to form the bureaucracy at the local level. As a matter of fact, an appendage of the state apparatus was the estate organizations of the nobility, which had elected representation in the form of provincial and district marshals of the nobility. Zemstvo chiefs and other officials of the local administration were appointed from among the local nobility.

It cannot be said that service in the state apparatus enjoyed great prestige in society. The intelligentsia was especially prejudiced against it. And service in the police and gendarmerie was considered a disgrace by educated people. Commanders of a separate corps of gendarmes were embarrassed to appear in gendarmerie uniforms and dressed "differently", "so as not to tease the public". Kurlov, who had no other uniform than that of a gendarmerie, asked special permission from the Imperial Majesty to wear a general uniform, in which he traveled on state business.

Neither the state emblem nor the national anthem of Russia were held in high esteem by the educated society. Milyukov's account of an incident in the English Parliament, where, after the singing of the English anthem, when the music began to play the Russian anthem, he sang "God Save the Tsar." In left-liberal circles, this was regarded as servility to the authorities, and for a long time it was reviled for "leavened patriotism."⁸⁰ Moreover, the English sang their anthem with pride, and Milyukov with a sense of embarrassment. How perverted national feeling must have been if a man, a Russian by blood, was ashamed of his national anthem!

With regard to the main directions of Russia's state policy, which were born in the depths of its state apparatus, it should be noted first of all that they were formed during the reign of Alexander III. The proponents of this approach (in particular, Prince V.P. Meshchersky, Count D.A. Tolstoy) were very influential and managed to achieve a lot. The other trend, expressed by M.N. Katkov and K.P. Pobedonostsev, was more balanced and implied state support for all estates of the Russian state, and not only for the nobility. Moreover, its spokesmen considered it necessary to protect the common people from the Western upper classes. "The main object of their protection and preservation" was the peasant community, folk traditions and customs. Everything would have been very good, if not for the special nature of this guard. Its goal was to "freeze" Russia, rather than creatively continue its beginnings, and this stopped the development of many of the country's traditional values, dooming them to turn into ethnographic material. Moreover, the representatives of the protective ideology looked with deep suspicion at any manifestations of the living life of the people, often trying to squeeze them into the narrow framework of official churchliness and primitively understood autocracy.

Almost all the most talented and outstanding statesmen of the era of Nicholas II were killed by revolutionaries. The bullets of political thugs were the highest point in assessing their usefulness to Russia. The Ministers of the Interior, Sipyagin and Plehve, the Governor-General of Moscow, the Grand Duke Sergei Alexandrovich, the Chairman of the Council of Ministers, Stolypin, and many thousands of other well-known and little-known figures of the state apparatus fell at the hands of assassins, making room for those who were less worthy and less capable of serving Russia. Moreover, only those who took a firm

patriotic position died. For example, V.K. Plehve, who was villainously murdered by a terrorist, rightly asserted that "Russia has its own separate history and special system." He was convinced that there was "every reason to hope that Russia will be freed from the oppression of capital and the bourgeoisie and the struggle of the estates."

The activity of the Russian state apparatus in the era of Nicholas II took place under the sign of terror, and many weak souls (especially from the highest bureaucracy) succumbed to a sense of fear and actually capitulated to the bandits.

A characteristic Westernizing position in the state apparatus of Russia was held by S.Y. Witte. As early as 1897, he declared that "what is happening in Russia now is what happened in the West: it is passing over to the capitalist system. and Russia should switch to it. This is the immutable law of the world." This prominent figure in the state apparatus did not belong to the indigenous strata of the Russian people. His father, whose ancestors were from Holland, a Lutheran who converted to Orthodoxy, was numbered among the Russian nobility only seven years after the birth of his son.⁸¹ Witte himself always studiously avoided this fact, focusing on his maternal relatives who belonged to the ancient Russian family of the Fadeyevs. Apparently, it was from his father that Sergei Yulievich received that ineradicable spirit of careerism, which was characteristic of him all his life. Of course, this was not the primitive careerism of a mediocre person, but the inspired movement of a person endowed with great talent and abilities, but devoid of Russian national consciousness. Witte carried within himself the spirit of people whom Russia had known a lot in its history, people who came to the country "to catch fortune and rank" and unscrupulously made their careers, conforming only to their own interests. When, in the interests of Witte's career, it was advantageous to maintain relations with patriotic circles and even with the Slavophiles, he did not hesitate to do so, and even took part in the work of these circles himself. However, he had no compunction about moving away from them when he felt that a Westernized liberal movement was gaining strength in society. Relying on the support of patriotic circles, Witte made a rapid career in the state apparatus, taking the post of Minister of Railways in 1892, and six months later the even more important post of Minister of Finance. In his ministerial posts, he showed

himself to be a talented man in the service of Russia, but not a Russian man who devoted himself to the Fatherland. There is no documentary evidence of his affiliation with Freemasonry, although rumors about it were very persistent. One thing is indisputable: his constant contact with Russian and foreign circles hostile to the tsarist regime.

Apparently, from the very beginning of his reign, Witte did not take a very loyal position towards Nicholas II and his wife, although he did not outwardly show it. This attitude was manifested during the serious illness of the Tsar in 1900, when the question of the Heir to the Throne even arose. Witte proposed the Tsar's brother, Grand Duke Michael, with whom he was on good terms. And later, after his resignation from the post of Minister of Finance in 1903, Witte (having received a nominal position) cherished the hope of regaining power by removing Nicholas and enthroned Grand Duke Michael. Knowing Michael's character and his complete unpreparedness for state affairs, one can understand that the cunning courtier wanted to become a strong ruler under a weak Tsar. This intrigue of Witte's, which he discussed with the director of the Police Department, A. A. Lopukhin,⁸² could not, of course, improve his relations with the Tsar and Tsarina, who, until the death of the former First Minister, regarded him as a dangerous intriguer.

Witte is usually credited with stabilizing the ruble and providing the country with a hard currency by introducing gold circulation, as well as establishing a state monopoly on the sale of alcohol, wine, and vodka. His priority in these matters and his merits in their implementation are far from indisputable. First of all, the introduction of gold money circulation was not the initiative of Witte himself. The monetary reform was secretly prepared by his predecessor I.A. Vyshnegradsky. Secondly, the introduction of gold circulation was carried out at the expense of the pockets of the Russian people. One third of the ruble was devalued in disguise. The new credit ruble was equal to about 67 kopecks in gold. Of course, this operation made it possible to reduce the domestic public debt by a third, but at the same time it required new foreign loans in gold to maintain the ruble exchange rate.⁸³

But the main thing was different. As a result of the introduction of gold money, the Russian economy was closely integrated into the world economic order, the policy of which was determined by Western countries. This world

order implied an initial exchange between countries that sell raw materials and countries that sell industrial products. Prices for raw materials were artificially restrained, and prices for industrial products were deliberately spurred. As a result, the commodity-supplying countries were doomed to pay a kind of tribute to the more industrialized countries. As the gold currency was introduced, commodity prices fell. As a result, there was an outflow of domestic resources abroad, and, first of all, the "flight" of gold itself, previously received in the form of loans, but with a hundredfold. "Russia," the well-known economist M.I. Tugan-Baranovsky rightly wrote, "has paid with many hundreds of millions of gold rubles from the gold reserves, which were quite unproductively squandered by our Ministry of Finance during the reform of 1897." ⁸⁴

A year after the introduction of the gold currency, Russia's foreign debt exceeded the amount of gold in circulation and in the assets of the State Bank in Russia and abroad. ⁸⁵

As for the state monopoly on the sale of alcohol, the idea of this measure did not belong to Witte, but to Katkov, Witte became only its executor. In 1893-1903, under the leadership of Witte, thousands of state-owned wine warehouses, shops, factories, and special administrative buildings were built.

Witte was a talented Minister of Finance. One can agree with Prince Meshchersky's assessment that no Russian Minister of Finance has done as much to strengthen state power as S.Y. Witte with his "economic system based on the idea of concentrating all the resources of the country in one hand." ⁸⁶ Under him, Russia's financial system has become a well-coordinated mechanism.

Witte was a staunch opponent of the commune. ⁸⁷ In 1899, he promoted the adoption of a law abolishing mutual responsibility in the commune. The next stage in the struggle against the commune was the creation of the Special Conference on the Needs of Agricultural Industry (1902) on Witte's initiative. Witte tried to create a mechanism for the "voluntary" transition of peasants from communal to private property. Throughout Russia, 82 provincial and 536 district committees of nobility were established, which carried out the social order for the destruction of the commune. After a certain amount of work has been done, the committees are in favour of "the voluntary transfer of the peasants from communal ownership of land to homestead ownership." In

December 1904, Witte published a "Note on the Peasant Cause" in which he openly attacked the commune. As a result, the indignant Tsar unexpectedly closed the Special Conference on March 30, 1905.

In political intrigues, S.Y. Witte often lacked a sense of proportion, and he slipped into adventurism. This was also the case with the intrigue against the Minister of the Interior, Plehve, whose place Witte wanted to take. As the former head of the Police Department of that time, Lopukhin, later wrote, the Minister of Finance, together with Prince Meshchersky, arranged a real conspiracy against Plehve, in which the notorious Colonel Zubatov was involved.

The conspirators came up with such a plan. Zubatov composed a letter, as if written by one loyal subject to another and as if it had come to Zubatov by means of perustration. It denounced Plehve's policy in heated terms, saying that Plehve was deceiving the Tsar and undermining the people's faith in him. The letter suggested that only Witte was capable of carrying out a policy that would protect him from misfortune and give splendor to his reign. The "Letter of a Loyal Subject" was to be handed over to Nicholas II by Prince Meshchersky, who was also to persuade the Tsar to follow the proposal of the "loyal subject".

The plan of the conspirators failed, because Zubatov made a mistake in confiding it to the secret agent Gurovich, who immediately betrayed him to Plehve. On the day of the next report, Plehve reported to the Tsar "what intrigues his Minister of Finance is engaged in. That was on Thursday, and on Friday, the finance minister left his post." ⁸⁸

Some historians have suggested the involvement of the director of the Police Department Lopukhin and even S.Y. Witte in the murder of Plehve. According to Lopukhin's widow, her husband had information about the impending murder of Plehve and, almost in collusion with Witte, deliberately did not take measures on it. ⁸⁹

In the summer of 1904, after the murder of Plehve, S.Y. Witte sought to take the place of Minister of the Interior, diligently intriguing, using all his connections. The Tsar, however, formed a definite opinion of the former Minister of Finance as a Freemason,⁹⁰ an intriguer and an insincere man. The Tsar did not want him to return to the active state field. Prince Svyatopolk-Mirsky then became Minister of Internal Affairs.

One of the tragic figures of the Russian state apparatus is the personality of the gendarmerie colonel S.V. Zubatov. Zubatov began his conscious life with participation in revolutionary circles. Since the mid-80s, Zubatov has been an employee of the Moscow Security Department, where he worked his way up from a paid agent to a boss. From 1902 he held the important post of head of the special department of the Police Department. Top-secret affairs of the state fall under his control.

As early as the last years of the 19th century, Zubatov tried to implement the idea of developing the workers' and Zionist movements under police control.

As far as the workers' movement was concerned, Zubatov was a pure Westernizer. Instead of developing popular forms of association of workers, who have excellent examples in the commune and artel, Zubatov suggests that the Russian workers should organize themselves into trade unions on the Western model. And in this Zubatov was not original. It seemed to him that the trade unions were the most suitable form for the Russian toilers, capable of diverting them from the socialist movement. However, the gendarmerie colonel had little knowledge of the national psychology of the Russian worker, who for centuries had been accustomed to uniting in unions (artels, communities) that combined professional and public organizations. By suggesting that the Russian worker should unite in trade unions under police control, Zubatov was depriving the workers of the usual element of social life. And the national consciousness of the Russian workers could not reconcile itself to this.

While true Russian patriots stood for the strengthening of the people's principles of life, Zubatov and his comrades-in-arms, while not denying these foundations, nevertheless sought to balance the opposing forces—the organic popular and the destructive Western. The workers' and Jewish unions he created ultimately led to an increase in the importance of subversive socialist movements and the strengthening of the position of Zionist circles (the representatives of Jewish organizations he brought up became prominent Zionists).

Whereas the Russian monarchists saw in the Tsar a force that stood above classes and estates, Zubatov admitted the normal existence of elements opposed to the Tsar. "My credo," Zubatov wrote, "is reconciliation, the balancing of the contending forces."

The development of the Russian workers' movement in Western forms did not work. Therefore, he decided to create these forms artificially. As a matter of fact, Zubatov initiated the process of developing the workers in the spirit of social-democracy. Instead of eradicating anti-Russian sedition, the gendarmerie colonel began to cultivate it intensively. Believing that he would be able to control the workers' organization he had created, Zubatov made a serious miscalculation.

Zubatov's ideas were highly questionable, and he would hardly have succeeded if he had not been able to win the support of a large group of senior officials who shared his views. One of them, in particular, was the chief of police of Moscow, D.F. Trepov, whom Zubatov considered his political disciple and even a friend. Later, Zubatov was supported by S.Y. Witte himself.

In 1901-1903, Zubatov organized workers' unions in both capitals: the Society for Mutual Assistance of Workers in Mechanical Production in Moscow and the Assembly of Russian Factory Workers of St. Petersburg.

The leader of the new workers' movement was Zubatov's agent, the unworthy priest Gapon. The backbone of this movement was made up of people who were far from Russia's interests and who later became prominent theoreticians and practitioners of Zionism, such as M. Vilbushevich, G. Shayevich, M. Gurovich, and I. Shapiro (Sapir).

Here is what G. Gapon writes about it in his memoirs:

On one occasion Zubatov arranged a meeting with me at the house of one of his friends, where I became acquainted with many persons who had played a prominent part in the political movement of the last two years. Maria Vilbushevich and Dr. Shayevich, who were apparently under the patronage of Zubatov, were the founders of the so-called "Jewish Independent Labor Party"...

I must say of them that, in spite of their connection with the police agents, they were really sympathetic to the revolution, and for their own reasons they joined Zubatov. There was also Mikhail Gurovich, a tall brunette who, as I later learned, was on intimate terms with many liberals and revolutionaries; thanks to him, many ended up in Siberia and prison. "He is our great friend and assistant," Zubatov said, introducing Gurovich to me. Dr. Shapiro, the leader of the Zionist

movement, was also there. Zubatov undoubtedly helped them financially..."

Zubatov himself treated his brainchild (workers' organizations) quite seriously and sincerely, and when he was dismissed, he even cried when he said goodbye to Gapon, asking him not to give up the work of organizing workers. And Gapon brought Zubatov's idea to its logical conclusion.

An even more dangerous mistake by Zubatov and his associates was their support for the Jewish nationalist movement of racial supremacy, Zionism. His understanding of the essence of this movement is superficial and one-sided. Zubatov believed that Zionism aimed at the emigration of Jews to Palestine and the creation of their own state there. In fact, this was one, but not the most important, idea of Zionism. The main goal of Zionism was to organize all Jews into a single supranational structure, which set itself the task of achieving influence on the entire world politics on the basis of racial superiority in comparison with other peoples.

The Zionists considered the Russian state system to be their implacable enemy, of course, without saying so directly in their documents. This was something that the police officials, and above all Zubatov, did not understand or did not want to understand. It seemed to them that life would be easier if they diverted the energies of the Jews from the revolutionary movement in Russia, concentrating it on purely Jewish national questions. "It is necessary to support Zionism and generally play on nationalist aspirations," Zubatov wrote, explaining his support for Jewish nationalists. A significant number of his agents were staunch Zionists. It seemed to Zubatov that he was using them to his advantage. In fact, the Zionists used Zubatov and his associates to create and develop a broad, well-branched network of Zionist organizations.

In fact, with the money of the police and with their all-round support, a powerful anti-Russian structure is emerging, connected by many threads with their brethren abroad. It would not be long before this organization would become one of the main instruments for the destruction of Russian state power, a means of transmitting powerful anti-Russian impulses from abroad.

Chapter 13 Intelligentsia. - Lack of national consciousness. "National ignorance. "Nihilism. "Beyond good and evil. — Bosniak culture. — Romance of the bottom.

The main distinguishing feature of the majority of the Russian intelligentsia of the late 19th and early 20th centuries was the absence of Russian national consciousness, national ignorance, and indifference to Russia's national interests.

In terms of the forms of its culture and education, it is closer to the European philistine than to the Russian people. The concept of a "European-educated person" was perceived by this intelligentsia as praise, as a criterion of personal dignity. Brought up on the concepts of Western European culture, she largely did not understand many of the values of the national Russian culture and remained deaf to the national needs of the people. It would be more accurate and fair to say that the Russian intelligentsia perceives these people's needs too generally, through abstract and universal ideas (tailored according to Western European standards). It is difficult to name another country where the gap between the great folk culture and the culture of a significant part of the intelligentsia was as sharp and deep as in Russia. Incidentally, the greatest representatives of the Russian intelligentsia – Gogol, Turgenev, Tolstoy, Dostoevsky and others – were acutely aware of this gap. Although, of course, they themselves cannot be accused of being out of touch with the people. The great Russian writers have always opposed the intelligentsia's "extras" who greedily look to the West, protesting against the senseless destruction of national culture in the name of European civilization. "You say that the salvation of Russia lies in European civilization," Gogol wrote to Belinsky. "But it's an infinite and limitless word. If only you could define what this means by the name of European civilization, which everyone repeats senselessly. Here the phalansterien, and the red, and everybody, and everybody is ready to eat each other, and all of them wear such destructive, destructive principles, that even every thinking head in Europe trembles and involuntarily asks, "Where is our civilization?"

But the denial of Russian national culture in the name of European civilization continued throughout the 19th century. That is why, in the eyes of the people,

many representatives of the Russian intelligentsia, as well as the nobility, presented themselves to the people as foreigners, "Germans." The people continued to live according to their own way of life, followed their traditions, customs and ideals, while the intelligentsia existed in their narrow, detached from life and, one might even say, "sectarian" world. It is not for nothing that the concepts of "nihilism" and "nihilists" were born in Russia. The ideas of senseless obscurantist destruction of national foundations developed among the intelligentsia who lived under the banner of Western civilization.

Publicists of the late 19th century noted the instability of the epoch and the accidental ideological content of many representatives of the intelligentsia, which was explained by their isolation from Russia.

«... In Russia... The rapid growth of life has created many groups that have nothing among themselves, that do not know how to determine their ancestry, in the sense of their continuity in relation to the people."

And yet I would be wrong to say that Russian educated society has completely broken with the values of Russian civilization. This is impossible, if only because of a genetic predisposition that cannot be broken even during several generations of nihilism. Implicitly, many representatives of the intelligentsia, despite their Western upbringing, did not feel themselves to be inwardly people of Western culture, because they possessed a different psychic stereotype that dominated them at the level of the unconscious. This stereotype included such characteristics as a heightened perception of the concepts of good and evil, truth and justice, and the highest goals of existence. But what was organic and natural for a native nationally minded person, expressed in a harmonious Orthodox worldview of philokalia and conciliarity, was manifested in a maximalist, abstract way, with a thirst for destruction, without commensurate with reality. Yes, this intellectual was also interested in the concept of good and evil, but for him they turned into abstractions, starting from which, on the basis of Western ideas, he divided people into good and bad, based on the Western criterion of progressiveness and reaction. He also perceived truth and justice categorically, starting from the same criterion, but without national specificity. And finally, deprived of a national soil, he perceived the higher goals of existence according to the scheme of Western European progress, as an almost automatic

transition from the old to the advanced ones. As a matter of fact, of all the richness of the spiritual values of Russian civilization, the Russian intellectual retained only a moral attitude (and even then not always), and for the rest he lived by the ideas of Western civilization. This predetermined his inner duality, the lack of integrity and certainty of life positions. He experienced a constant inner dissatisfaction with his life and everything around him, because his moral attitude required him to think and act differently. The Russian intellectual could not be the spiritual leader of his people, but could unite around himself only his own kind.

Cut off from his national roots, the Russian intellectual often imagines himself free and strong, but this is only an illusion. In fact, he is a slave to his groundless ideas, which he cannot free himself from due to the lack of national support. In his fictitious self-will, he rushes about like a fish washed ashore, doomed to die after a series of convulsions.

Freedom as an opportunity to live a full-fledged national life in all the richness of its manifestations turns for him into freedom in the robber's understanding, as an opportunity to rob and kill, to commit any arbitrariness. This is the kind of freedom that Dostoevsky's "demons" wanted, and that is the kind of freedom that the Bolsheviks have led Russia to. Man's slavery outside of national existence is the worst of slavery. His freedom is potentially dangerous for everyone else. The degradation of the individual who chose such freedom was best shown by Dostoevsky on the material of the Russian intelligentsia. The murder of an old pawnbroker by a Russian intellectual for the sake of a great cause -- is this not a prototype of millions of crimes in the dungeons of the Bolshevik Cheka? Dostoevsky shows the main thing: the self-destruction of freedom outside of national existence.

"Stubbornness in one's self-determination and self-assertion tears a person away from traditions and from the environment, and thereby weakens him. In groundlessness, Dostoevsky discovers the spiritual danger. In loneliness and isolation, there is a threat of a break with reality. The "Wanderer" is only capable of dreaming, he cannot get out of the world of ghosts, into which his willful imagination somehow magically turns the living world. The dreamer becomes an "underground man", and a terrible disintegration of

personality begins. Lonely freedom turns into obsession, the dreamer is a prisoner of his dreams... Dostoevsky sees and depicts this mystical disintegration of self-sufficient audacity, which degenerates into audacity and even mystical mischief. He shows how empty freedom leads to slavery to passions and ideas. And whoever now encroaches on the freedom of others is himself perishing."

(G. Florovsky).

Dostoevsky predicted a model of behavior of the Russian intelligentsia, devoid of national consciousness, who became an "underground man" who could unite with other people only on the principle of underground. "Underground" people unite with each other to fight against the Russian people who live according to the national consciousness. "Underground" people hate real people and are ready to do anything to destroy them.

As an eyewitness of the events of the late 19th century recalls: "Our scheme was: the underground work of the Narodnaya Volya, hiding under the Zemstvo, to prepare a social revolution in Russia and force the government to change the system. "Freedom" would come, and what kind of "freedom, in what forms, no one knew."

Yes, the thirst for freedom in the Russian intelligentsia was great, but it was no less vague and formless.

In essence, it was freedom from one's own people, freedom from Russian foundations, traditions, and ideals.

The vital interests of the people, noted the Russian historian Academician V.P. Bezobrazov, do not touch the "movement of ideas" that takes place in the "world of the 'intelligentsia'" living above their heads, "detached from them"; The people remained alien to this world, learning only occasionally from the newspapers "about the evils of the day" in this world. They have many malices and ulcers of their own (as we shall see), but they are of a very different kind. It was different, for example, in Germany, where the real workers' question, the real conditions of life of the masses of the workers, serve as a vital ground for Social-Democratic agitation. Bezobrazov notes how the alienation of the people to the intelligentsia after the assassination of Tsar Alexander II on March 1, 1881, grew into real hostility. After this murder, the peasants in the villages began to look around, suspecting every unknown visitor, so as not to miss the "villains".

"Nevertheless, all this gloomy sphere of revolutionary agitation and political crimes remains for our people a completely alien world, as if it were a foreign world; From it, as it were, come only violent intrusions into the life of the people and encroachments on its sanctity, which are completely incomprehensible to the people except as some kind of foreign raids." "Through long-term everyday work," Bunin wrote, "we (the intelligentsia – O.P.) They were squeamish, they were, in fact, terrible. Hence, among other things, our idealism, which is in essence very gentlemanly, our eternal opposition, our criticism of everything and everyone: it is much easier to criticize than to work. And here it is:

"Oh, I'm suffocating in the midst of all this Nikolayevism, I can't be an official, I can't sit next to Akaki Akakievich—a carriage for me, a carriage for me!" ... What an old Russian disease [of intellectuals – O.P.] it is, this languor, this boredom, this pampering – the eternal hope that some frog with a magic ring will come and do everything for you: you just have to go out on the porch and throw the ring from hand to hand!" defined many features of an educated society.

With pain in his heart, Bunin writes about the isolation of a significant part of the intelligentsia from the people, about their indifference to the needs of the people. For they "did not really care at all about the people, unless they were the occasion for the display of their fine feelings, and whom they not only did not know and did not want to know, but simply did not notice the faces of the cabmen in which they rode to some Free Economic Society. Skabichevsky once confessed to me:

"I've never seen rye grow in my life. That is, maybe he saw it, but did not pay attention.

Did he see the peasant as a separate person? He knew only "the people," "humanity." Even the famous "aid to the starving" took place in our country in a somewhat literary way, only out of a thirst to kick the government once again, to undermine it unnecessarily. It is terrible to say, but it is true: if it had not been for the people's calamities, thousands of intellectuals would have been downright miserable people. How, then, to sit, to protest, what to shout and write about? And without that, life wouldn't be worth living."

Many complex phenomena were painted by the intelligentsia in two colors: either red or black; either progressive or reactionary and were considered not on their merits, but only on their colours. The most remarkable, useful, and

necessary business proposal of a person belonging to the "reactionaries" was most often dismissed indiscriminately. The majority of the intelligentsia considered all practical matters to be of secondary importance in comparison with questions of social and even revolutionary struggle. Life required the solution of many practical matters, but the educated society, instead of participating in them, most often raised issues that were far from life. Active participation in practical work on the development of state and economic foundations together with the government was considered almost renegadeism and was condemned by the public opinion of the intelligentsia.

"No one was interested in agriculture, trade, industry, and no one here understood anything. It was considered to be the domain of exclusively business people, people of the "belly", who therefore did literally what they wanted, without anyone's control." ⁹¹

An abyss arises between the business-minded, practical people and the greater part of the intelligentsia, who have their heads in the clouds and condemn the Russian order.

A characteristic feature of the Russian intelligentsia, as Prince S.E. Trubetskoy rightly noted, was its extremely developed and ticklish arrogance. This arrogance manifested itself both in relation to the high nobility and aristocracy and in relation to the common people. "When meeting an aristocrat, the typical intellectual first of all doused him with his intellectual arrogance." This, of course, irritated the aristocracy, who saw in it a painful reaction to the inner weakness and insecurity of the intelligentsia – a kind of inferiority complex. In relation to the people, the arrogance of the intelligentsia manifested itself in arrogance and a patronizing approach as to an ignorant and uncultured mass. As a matter of fact, spiritually and aesthetically, the indigenous Russian peasantry was much more developed than the intelligentsia.

The isolation of the intelligentsia from the people, or rather from national Russia, was felt in many ways, and this was especially evident during the period of the revolution, although it is absolutely wrong to believe that in educated society there was no sincere movement in the direction of the peasantry and the workers. Nevertheless, the difference in cultural attitudes and "languages", the difference in images and ideas by which educated society and national Russia lived, hindered their fruitful dialogue. And many representatives of educated

society felt and understood this, bitterly feeling their inability to engage in such a dialogue.

"With our faith in our language," wrote the eminent Russian ethnographer Count S. V. Maximov, "we still preserve within ourselves that spirit in that broad and abstract sense, the destruction of which is difficult and exceptionally given only to the happy, and only in parts and in particulars.

The particulars are so complex that they themselves constitute a whole science, which has to be dealt with with increased attention and yet not see the end and limits of the study. The knowledge of the living innermost spirit of the people in its entirety is still elusive, and we continue to wander around the bush. In the rapidly flickering shadows, we try to understand living patterns, and we often take vague deceptive ghosts for them, and instead of faces we paint silhouettes."

By the end of the 19th century, in the eyes of many representatives of the Russian intelligentsia, the countryside was presented in hopelessly black color, as a kingdom of darkness, ignorance, and backwardness, and the peasants as some kind of incomprehensible creatures. Even for the most talented writers, the Russian peasant is something strange and unfamiliar. For example, Andrei Bely writes in his essay "Arbat":

The "capitalist," the "proletarian" in Russia, is a projection of the peasant; And the peasant is even a very strange phenomenon: a laboratory that transforms the aromas of manure into flowers; under Gorshkov, Baranov (*Bely gives the names of the Arbat shopkeepers — O.P.*), Mamontov, Yesenin, Klyuev, Kazin — a Russian peasant; frankly stinks of both: dung and rose, in simultaneous "chaos"; A peasant is an incomprehensible creature; he is some kind of mystical creature, vegetarian-eating, creating only heaps of dung from the petals of his petals, in order to protrude from the Gorshkov pots: hyacinths! From the virgin lands of obscenity... The jet eurythmy of words beats: the most delicate aroma of Yesenin's stitch...

What arrogant arrogance towards the peasantry is evident in the words of A. Bely, who presents himself above peasant culture, but in fact is simply tragically torn away from his native roots, or rather, connected with them by a multitude of indirect relations with each new link, blunting the sharpness and vitality of his work.

In their hearts, many intellectuals who considered themselves the protectors of the people did not believe in them, believing them to be backward, ignorant and incapable of solving important problems on their own. In 1904, when the anti-Russian parties were working out a common programme of action in Paris, one of the leaders of the anti-Russian movement, P. Milyukov, explained to his comrades-in-arms in the anti-Russian struggle his reluctance to grant universal suffrage to the Russian people: "I bet that you, as socialists, suspect behind my arguments a secret desire to eliminate the workers' plebs in favor of the capitalist owners. Trust me, that's not the case. If I am afraid of anything, it is only that the peasants did not flood the flower of the intelligentsia in the Russian parliament with their elected zemstvo chiefs and priests."⁹²

A typical example of the intelligentsia's misunderstanding of peasant culture is the depiction of the village in Anton Chekhov's short story "The Peasants". Here the peasants are endowed with the most negative traits that can be found in human nature. Peasant workers are presented in the story as hopelessly rude, stupid, dishonest, dirty, drunk, immoral, living in disagreement, constantly quarreling, suspecting each other. The story aroused the enthusiasm of Marxists and liberal intellectuals and the sharp protest of patriotic figures of Russian culture. The extreme tendentiousness, one-sidedness, and erroneousness of assessments of the image of the Russian peasantry were noted even at the time of the publication of this story; Nevertheless, written by a talented writer, it has become a kind of textbook illustration of the peasant and is always cited as an example by people hostile to Russian culture when it comes to the Russian pre-revolutionary village. Such a demonstration of peasant life made many people want to go and teach the peasant how to live. "Read Chekhov's 'The Peasants,'" wrote the critic Fingal, "and you will be convinced for the millionth time that one must go to the countryside, not to learn, but to teach..." It was not long before these presumptuous critics, who had become rigid in their ignorance of peasant life, went to teach the peasants how to live by order and lead.

Stories like Chekhov's "Men" caused a sharp protest in Russian society. Leo Tolstoy described Chekhov's short story "The Peasants" as "a sin before the people. He (Chekhov) does not know the people." "Out of 120 million Russian peasants, Chekhov took only the dark traits. If the Russian peasants were really like that, then all of us would have ceased to exist long ago." Yes, it was a sin before the people, but it was also the greatest tragedy for a significant part of the Russian intelligentsia.

It should not be thought, however, that nihilism, left-wing radical terror (at that time only moral) infected the entire Russian intelligentsia. Of course not. Many resisted him as best they could. Pushkin, Gogol, Tolstoy, Dostoevsky, and thousands of other truly Russian people renounced this spiritual plague. At that time, they were declared "opponents of progress." The words of F. M. Dostoevsky are surprisingly relevant today: "We are not against progress, God bless us, but the fact is that the people who go to progress are erased five-altyn people, people without tradition, with hatred, and hatred is an abnormal phenomenon."

Tracing the paths of Russian national thought, it is impossible to ignore such a contradictory phenomenon of the second half of the 19th and early 20th centuries as the religious and philosophical quests of the Russian intelligentsia. These quests reflected its best and worst sides, the desire for the public good and the destruction of the social foundations, the power of thought and national doom.

In assessing the Russian religious philosophy of the late 19th and early 20th centuries, it should be noted with bitterness that the Russians in it were only the choice of the main themes and the keen attention to the problems of good and evil, the moral aspects of faith, while the very interpretation of many issues departed from the traditions of the Russian Orthodox Church and was rather of a Western nature. It was linked to Catholic theology.

There is no doubt about the sincerity of religious searches, the strengthened power of the mind and deep erudition of such philosophers as V. Solovyov, S. Bulgakov, N. Berdyaev, P. Florensky and a number of others; But brought up and educated in an environment devoid of Russian national consciousness, these people were spiritually doomed. Their doom lay in the fact that they did not feel an organic connection with the Orthodox Church, approached it predominantly

critically, and even tried to teach it religious knowledge. As a matter of fact, they did not accept it, because they associated it with Russian backwardness and reaction, and tried to create a kind of new faith for the formation of strata. The whole depth of the national patristic tradition was cut off from them by their own pride. The religious ideas that they created were rather the ideas of these philosophers about what the Christian faith should be, rather than a reflection of the patristic Orthodox tradition handed down to us as an inheritance from our ancestors.

The Russian religious philosophy of that time reflected the spiritual decay of the Russian intelligentsia. The Russian intelligentsia has failed to fulfill its duty to the Fatherland, and this duty of the intelligentsia in any state consists in the preservation, creative development and improvement of national foundations, traditions and ideals. A terrible thing has happened in Russia. A significant part of educated society was in favor not of preserving and developing, but of destroying the national foundations, viewing them as reactionary and backward. The Russian Orthodox Church was the main target of the destroyers. It didn't suit them because of its "reactionary" nature. It was in this "spiritual" environment that religious teachings began to appear, which in antiquity would have been called heretical, the purpose of which was to create a faith suitable for intellectuals devoid of national consciousness, or at least to adapt Orthodoxy to the needs of these intellectuals.

A perfect example of national deafness and lack of national consciousness was the philosopher V. Solovyov. This philosopher, in spite of his great erudition and powerful mind, never understood the ideas of Holy Russia, reducing them to some kind of abstract religiosity and mysticism, slavish self-denial and obedience. The main reason for this deafness was the tendentious Catholic, Western predisposition, which devalued his profoundly original mind. Solovyov considers the admiration of the national Russian philosophers Kireevsky, Khomyakov, and Aksakov for Holy Russia as "worship of the Tatar-Byzantine essence." In this very term one can see his lack of understanding of the peculiarities of the spiritual culture and history of Russia, reducing them to some mythical foreign influences. His criticism of Danilevsky's works is quite superficial and wretched. It is unworthy of his philosophic mind and only testifies to the sidelines to which a thinker who is devoid of national

consciousness and lives by ersatz spirituality brought from the West can be thrown.

The ideas of Christian universalism and universal truth in Solovyov's interpretation are the subordination of Orthodoxy to Catholicism. The lack of national consciousness pushed Solovyov to the utopian project of uniting Orthodoxy and Catholicism in a "free theocracy," within the framework of which the Russian people (who, according to Solovyov, are devoid of special talents) must renounce themselves and recognize the pope as the head of the Universal Church. The place of the Russian people in this "theocracy" is to serve other peoples and all of humanity (what is not the idea of world communism!).

Although there are a number of points in Solovyov's philosophy that are quite obviously connected with the ideas of Russian civilization. This is, first of all, his ethical teaching.

Man's task, Solovyov believes, is to develop the good, which is inherent in him from the very beginning, to overcome all manifestations of evil and imperfection that are a consequence of the Fall and are associated with impenetrable materiality. The way to do this is through sacrifice for the love of God and the whole world. There are three absolute values, goodness, truth, and beauty, which are simply different forms of love, if by this word we mean "every inner unity, every union of many coming from within." These absolute values correspond to the three hypostases of the Holy Trinity, which are the highest ideal attained on the basis of perfect love: God is love. It is not without reason that St. Sergius of Radonezh, writes Solovyov, dedicated a church to the Holy Trinity in his monastery, so that the monks contemplating the truth of the Divine Trinity would have the opportunity to do everything in their power to bring this truth to life. The perfect good, which we must strive for, is not good for the individual, but for the whole of humanity.

Nevertheless, V. Solovyov was in many ways far from Orthodoxy. "The religion of the Holy Spirit, which I profess. "The Spirit," he wrote, "is broader and at the same time more meaningful than all the individual religions..." Such "religious creativity" was characteristic not only of V. Solovyov, but also of many Russian intellectuals who were devoid of national consciousness. To gather all the best from all religions, to renounce all that is "bad" in Orthodoxy, is very characteristic of the attitude of the intelligentsia to religion.

Groundlessness gave rise to wild religious combinations, religion acquired an aesthetic character, and only that which pleased the aesthete was taken from it and added to his taste. "We are fascinated," wrote N. Berdyaev in 1907, "not only by Golgotha, but also by Olympus, not only by the suffering God who died on the Cross, but also by the god Pan, the god of the earthly element, the god of voluptuous life, and the ancient goddess Aphrodite, the goddess of plastic beauty and earthly love... And we reverently bow not only before the Cross, but also before the divinely beautiful body of Venus."

An excellent, well-reasoned critique of many Russian religious philosophers was given by Father George Florovsky in his work *The Ways of Russian Theology*. He quite rightly pointed out that many of these philosophers have a lack of understanding of the meaning of history and church life. He reveals a number of points in their works that directly contradict Orthodoxy, and in particular the doctrine of God as all-unity, the doctrine of reincarnation, as well as the sophiology of P. Florensky and S. Bulgakov.

In the works of these philosophers, faith acquired an abstract character, and complex speculative constructions filled with contradictions were created. Christian ideas acquired an abstract universal character, the qualitative fabric of Russian Orthodoxy was lost, and its original national features were deliberately erased. Speaking of the universality of Christian values, they forgot about the different ways of their embodiment among different peoples, the special path of Russian Orthodoxy was almost never considered, and if it was considered, it was only from the point of view of negative experience.

Such a religious philosophy could not satisfy a true Orthodox person, who regarded it as some kind of abstruseness. At the same time, it did not contribute to the return of the Russian intelligentsia to the Orthodox faith. And if at all it contributed to a return to faith, it was rather to Catholicism, Protestantism, or even Buddhism, so abstract, indefinite, and far from Orthodoxy were the conclusions of these philosophers. Even the best of them, such as Father Pavel Florensky, are alien to the Orthodox world. Father Georgy Florovsky writes about this quite rightly in his book *The Ways of Russian Theology*. The spirit of Florensky's philosophy, he notes, is essentially Western. This is the philosophy of a Westerner who dreams and aesthetically seeks salvation in the East. In his work, Florensky seems to be taking a step backwards, departing from

Christianity to Platonism and the religion of antiquity, or to the realm of occultism and magic. Such an appeal to other cults and a weak study of the spirit of Orthodoxy was characteristic of most Russian philosophers, even some of those who were considered Slavophiles.

For example, according to G. Florovsky, K. Leontief had a religious theme of life, but he did not have a religious worldview at all. In the works of K. Leontief one can feel Western, Latin motifs, he is drawn to Catholicism, he is close to Solovyov's idea of world theocracy. In the national sense, Leontiev was far from Russian Orthodoxy, since he did not believe in the idea of the transfiguration of the world, Christianity was for him the religion of the end. K. Leontiev reduces the religious and cultural roots of Russia to a kind of simplified Byzantinism, which, in his opinion, is the Tsar plus the Church.

A great merit of K. Leontief is that he understood the great significance of Danilevsky's doctrine of cultural-historical types. Deepening this doctrine, Leontief emphasizes that the existence of different cultural types is a sign of the vitality of humanity; The impossibility of creating a new one, the mixing of all types into one medium, is a sign of the approach of humanity in death. If cosmopolitan philosophers, like V. Solovyov, speak of the unification of all civilizations into one world civilization as an indicator of the progress of mankind,⁹⁴ K. Leontiev rightly sees in it its end. Predicting a new stage in the movement of Russian civilization and even the rule of the "socialist Tsar" Stalin, K. Leontiev rightly condemns the "self-satisfied" development of the technical sciences, which, in fact, express the spiritual degradation of mankind. «... "Even supposing," wrote Leontiev, "that there will still be one or two new cultural types (before the inevitable and impending end of the world), we still have no right (rationally) to hope that this new cultural type will necessarily be worked out by the very old Russia (900 years since her baptism! and more than 1,000 years since the calling of the princes!) and her Slavic fellow-tribesmen, partly passing (like the Bulgarians and Serbs) directly from swineherds to liberal bourgeoisie. In part (like the Czechs and Croats) they have long been thoroughly imbued with Europeanism. And I would very much like to see this new and magnificent (four-basic, according to Danilevsky) cultural pan-Slavic type, at least from the other world! "But alas! There are favorable signs; but they are so weak and so small... And there are so many unfavorable things on all sides that, I confess,

more and more often I see this kind of sad picture: this is a national and religious reaction, which is now quite strong in Russian society, is it not one of those short-term reactions for the better, for health and strength, which I sometimes experience (for example) in my old age? — There have been many such small reactions, small reverse currents on the old soil in history (try to recall); But all this was not an age-old reaction on new foundations; examples of the latter were: Byzantine Orthodoxy, then 400-500 years later for the West, feudalism and the papacy; and for the East, Islam and Buddhism (which took root in China and Tibet).

Okay, if that's the way it is; Sometimes I think (I don't say dream, because it is alien to me, to my tastes, but I involuntarily think, I have an objective and impartial presentiment) that some Russian Tsar, perhaps in the near future, will become the head of the socialist movement (as St. Constantine became the head of the religious movement – "By this you shall conquer!") and organizes it in the same way that Constantine contributed to the organization of Christianity, having been the first to embark on the path of the Ecumenical Councils. "But what do you mean by 'organization'?" Organization means coercion, it means well-ordered despotism, it means the legitimization of chronic, constant, skilfully and wisely distributed violence against the personal will of citizens. That is why the liberal (in his foolish conclusions, not in his fundamentals, which are quite correct) Spencer sees with horror in socialism a new future state slavery. And another consideration: it is hardly possible to organize such a complex, durable, and new slavery without the help of mysticism. Now, if, after the annexation of Constantinople, the hitherto unprecedented concentration of Orthodox administration in the conciliar-patriarchal form (of course, without any theory of "infallibility," which we will not tolerate) coincides, on the one hand, with the intensification and intensification of the mystical current which is still growing in Russia, and on the other, with the inevitable and destructive working-class movements both in the West and even in our country (in one way or another), "At least two foundations – religious and state-economic – can be vouched for for a long time. And even then everything will come to the same final confusion a little later."

The Russian intellectual, who has lost his national-religious feeling and feels his spiritual inferiority inside outside of faith in God, strives to convince himself

of his existence in his own language. But since this conviction does not come from the soul, but from the mind, his discourse on God is rather a lecture on philosophy than a living religious feeling. The True Faith is always inseparable from the national patristic consciousness and tradition passed down from generation to generation. Where faith is divorced from the national consciousness, it becomes an abstraction, an abstract concept that cannot touch and ignite the human soul.

That only the intellectuals' philosophizing about Sophia is worth it! Almost every Russian "religious philosopher" considered it his duty to contribute to the development of this topic, and each in a different way. The result is an astonishing system of scholastic reasoning about the supreme wisdom that is located between God and man, but in fact has nothing to do with either God or man.

Divorced from national life, philosophy often gave rise to philosophical absurdities. The ideal of personality, according to Solovyov and Berdyaev, is a kind of bisexual being, "an integral personality that combines man and woman," combining male and female virtues. This ideal is fully realized in the Kingdom of God, in which transfigured bodies have no sexual organs or sexual functions. Hence, according to these philosophers, in God's kingdom, individuals are supersexual and not bisexual.

For the majority of intellectuals, devoid of national consciousness, religious searches ended in falling away from Orthodoxy, accompanied by its frenzied and most often primitive criticism. Orthodoxy was declared by them to be a bulwark of reaction and backwardness, which must be destroyed. This was the opinion of the majority of Russian intellectuals in the second half of the 19th century. Having become disillusioned with Orthodoxy, these people, as a rule, did not convert to another faith, but became the most vulgar atheists. Vulgar atheism is a characteristic feature of many Russian intellectuals of the nineteenth century, Orthodoxy for them is obscurantism, and priests are deceivers and rogues. For them, religious art is primitive and unworthy of attention, only a backward person can go to church. There is a constant persecution of Orthodox ascetics. At the end of the 19th century, for example, the intelligentsia waged a smear campaign against St. John of Kronstadt.

And he boldly and profoundly denounces the intelligentsia, which is devoid of national consciousness. "Our intellectuals are mad and pitiful," says St. John of Kronstadt. "Through their thoughtlessness and thoughtlessness, they have lost the faith of their fathers, the faith — this firm support of our life in all sorrows and troubles, this firm and faithful anchor on which our life and our Fatherland are unshakably held in the midst of the storms of life!"

"What is the attitude of our intellectuals, some teachers and ill-intentioned writers, and many students and students to the holy and life-giving instrument of our salvation, the Cross? The Russian saint asks and answers: "They, out of ignorance and thoughtlessness, do not want to venerate the Cross and do not bow down to it, and do not consider it necessary for themselves; This means that they have been re-educated and have stepped out of the Christian light into the impenetrable darkness of demons; They have become proud of Satan's pride and have forgotten Him who, being God, "humbled Himself" for our sake "unto death and death on the cross," in order to give us by Himself an example of humility and patience and an example of obedience to God and earthly authorities. Without faith, humility, patience, and obedience, no one will please God and escape His terrible and truthful judgment — eternal fire and terrible Tartarus. However, the undereducated and uneducated do not believe in a personal, righteous, omnipotent and beginningless God, but believe in an impersonal beginning and in some kind of evolution of the world and all beings; they believe in the ravings of the heretic Tolstoy and others like him, and not in the True God, and therefore they live and act as if they would give no answer to anyone in their words and deeds, deifying themselves, their minds, and their passions."

St. John of Kronstadt appeals to "unrepentant sinners and the Jewish unbelieving multitude" with an appeal to repent!

In what position, he instructs them, will our present, past, and future unbelievers, the so-called intellectuals, and all the decadents, the unbelievers and ill-intentioned writers, who have made the printed word an instrument of slander, deceit, temptation, trade, and mockery of every sacred thing and of

well-intentioned people? In front of them will be too real what they have mocked, what they have rejected here, what they have mocked.

"Verily," the Russian saint repeats, "the day of the coming of the terrible Judge, or judgment upon all men, is near, because the prophesied apostasy from God has already arrived, and the forerunner of Antichrist, the son of perdition, who resists and exalts himself above all that is called God, or holiness, has already been revealed; The mystery of iniquity is already at work, but it will not be fulfilled until the one who now restrains is taken out of the midst, and then the wicked one will be revealed, whom the Lord Jesus will kill with the spirit of his mouth, and will destroy him by the appearance of his coming, whom the coming will be by the work of Satan with all power, and with signs and wonders that are false, and with all unrighteous deception of those who perish because of it, that they did not receive the love of truth for their salvation. And for this God will send them acts of error, so that they will believe a lie (and believe the liar Tolstoy), so that all who did not believe the truth, but loved unrighteousness, may be condemned." ⁹⁵

By the end of the century, vulgar atheism no longer satisfied the entire mass of the Russian intelligentsia, which was devoid of national consciousness, and it was accompanied by another vulgar variety of attitude toward religion—religious reformism and, in particular, the proposal to unite Orthodoxy and Catholicism with the latter playing a dominant role (V. Solovyov). This expressed no less contempt for Russian Orthodoxy than that of the vulgar atheists. There were also attempts to create new religions, all of which were born of the spiritual ignorance of their creators, were monstrous heresies, and naturally failed. All these seekers of the "religion of the heart," the "religion of brotherhood," the "religion of humanity," and the "religion of God-manhood" were essentially miserable, groundless people who could not even arrange their own lives, and were thrown like splinters into the margins of existence. Nevertheless, some of them had an impact on young people. For example, the founder of the sect of "God-men" Malikov attracted many young people to the United States to build a religious commune, which, of course, failed.

The falling away from Orthodoxy of a significant part of the ruling and educated stratum (a de facto falling away, not an external one, since outwardly many of them could correct church rites) led to the fact that at the end of the

19th century the main stronghold of the Orthodox faith was the common people. He continued to believe as his ancestors had believed. However, the non-participation of the educated stratum in the work of faith, its Western critical view of Orthodoxy, undermined the faith of the common people, who increasingly began to succumb to the Western sentiments of the masters. But the gentlemen are also beginning to change their attitude to religion, many of them are aware of their religious inferiority and are striving to restore the broken connection with Orthodoxy. However, these aspirations are in the Western manner in the spirit of the quests of the "Philosophical and Religious Society", they are aesthetically pleasing and have an arrogant attitude towards the faith of the common people. A paradoxical situation is emerging: the common people are losing their faith, and the educated strata are unsuccessfully looking for it in some kind of religious creation. "Christianity in Russia, as elsewhere in the world," wrote N. Berdyaev, "ceases to be a popular religion par excellence. The people, the common people, for the most part, are retreating into semi-enlightenment, into materialism and socialism, and are experiencing their first enthusiasm for Marxism, Darwinism, and so forth. The intelligentsia, the upper cultural stratum, is returning to the Christian faith. The old, common, style of Orthodoxy is over, and it cannot be restored... And a simple woman now... became a nihilist and an atheist. A philosopher and a man of culture became a believer." Berdyaev argues that in his time the average Christian is held to be immeasurably higher, that only a learned man can truly believe (And!). This delusion is very characteristic of the intelligentsia of the early 20th century, and for many of them faith is a subject of special science that is inaccessible to the common man. The Orthodox worldview through philokalia and conciliarity remains out of the attention of many Russian intellectuals.

The Russian intelligentsia overturned the concepts of good and evil. With her light hand, the non-working Bosiak elements of society became heroes, and the real toilers became the reactionary element.

A loitering person without a craft and business, in our opinion, a parasite, was a rather rare phenomenon for Russia. Such a person could live either on alms or by stealing. Both the law and the people's moral sense squeezed it from all sides,

preventing it from developing. That is why there were comparatively few such persons in Russia.

But it was in this non-working and bosyak environment that the non-labor "bosyak" culture was born and developed, with its own language and folklore and, of course, an ineradicable contempt for labor and folk morality.

In the middle of the nineteenth century, in a certain sense, there was a convergence between the ideology of the bosses and a certain part of the Russian intelligentsia, for both stood on the basis of the rejection of folk culture. It was in this rapprochement and combination that the Bolshevik views on the Russian people were born.

However, two relatively narrow strata of the Russian intelligentsia, belonging to the "small people," took part in the formation of these views.

On the one hand, there was a stratum of people who did not know Russia, did not understand its rich culture, did not feel kinship with it, and saw in its history only examples of their national grievances and oppressions. Moreover, any mistakes of the tsarist government were explained by the representatives of this stratum by the backward character of the Russian people, its ignorance, savagery and ignorance.

On the other hand, there was a stratum of Russian intellectuals who had become close to the non-working milieu of the Bosyaks, who expressed the worldview of the country's declassed elements, romanticizing in their own way the parasitic elements of society (barefoot, inhabitants of cunning markets, and even criminals, seeing them as victims of the social system). In every nation there are parasitic elements who do not want to work and constantly oppose themselves to the creative majority. Any nation always restrains the growth of these elements, preventing their development. In our case, it was different. Disappointed in the toiling peasantry, which did not accept someone else's social philosophy and the destruction of their native shrines in the name of European civilization, many Russian socialists began to rely on those small strata of the population who, in their opinion, were more responsive to "revolutionary propaganda." And there was no need to go far to them. In any tavern or lodging-house, one can find ready-made "revolutionaries" (bargs, inhabitants of cunning houses, "romantics of the bottom"), who have rejected social foundations all their lives. It was from that time that for a certain part of the

Russian socialists the declassed and criminal elements became "socially close." It was they who were provided with the most favorable conditions, and it was they who became the backbone of the Bolshevik criminal regime on the Gulag islands of the same name, the "socially close." In such an environment, the labor parasitism of the declassed elements was perceived as a heroic social protest, the unwillingness to work as a kind of strike, and the drunken waste of life as sacrifice for some unconscious idea.

This was the idea of Maxim Gorky's play "At the Bottom", which was so admired by representatives of the Russian educated society. Idlers, idlers, criminal scum become positive heroes. There are not many of them, but an aura of sacrifice is created around them. Ninety per cent of the population of the real toiling peasants of Russia appear to be a dark mass in comparison with the Chelkas. And, oh, the paradox! "The moment comes, and the moral qualities of the Russian person begin to be judged by these declassed elements, invented by "positive heroes." The cheap romance of the "bottom" baffled even outstanding writers, forcing them to see in the representatives of the "bottom" typical exponents of working Russia.

For example, I. Bunin wrote:

"Ah, this eternal Russian need for a holiday! How sensual we are, how we crave the rapture of life, not just pleasure, but ecstasy, how we are drawn to incessant hops, to drinking, how boring we are with everyday life and systematic work."

Maxim Gorky was the creator of the myth about the heroic essence of the Chelkas, despised by the people, the singer of the "romance of the bottom" and the praise of socially harmful elements.

It is important to note the views of the "romantics of the bottom" on the Russian culture of work. They are conditioned by the general attitude towards the people – their "terrible darkness", "ignorance", "cultural idiocy". And here is the conclusion: "... The vast majority of Russians are bad workers. He does not know the rapture of the construction of life, and the process of labor does not bring him joy; He would like, as in fairy tales, to build temples and palaces in three days, and in general he likes to do everything at once, and if he does not succeed at once, he gives up. In Holy Russia, labor... Unwilling... The attitude (of the Russian people) to work is that of the ox." This anti-Russian conclusion

became the starting point for the theoretical constructions of the Russian Social-Democrats, having set false presuppositions in advance: they said that Russians were lazy, that they still had to be taught to work, to be taught a conscientious attitude to work and the ability to live in general.

Gorky offers a number of other generalizations of this kind. All the troubles are not in the fact that the way of life and forms of management that are alien to the people are imposed on them, but in the fact that the Russians do not know how to work conscientiously. "The fire was lit," Gorky writes, "it burns badly, it stinks of Russia, dirty, drunk and cruel. And now this unfortunate Rus is being dragged and pushed to Golgotha in order to crucify it for the salvation of the world... And the Western world is harsh and distrustful, it is completely devoid of sentimentalism... In this world, the business of evaluating a person is very simple: you... Do you know how to work?... You can't do it?... Then... You're the odd man out in the workshop of the world. That's it. And since the Russians do not like to work and do not know how to work, and the Western European world knows this property of theirs very well, it will be very bad for us, worse than we expect..."

Chapter 14 Russians among other peoples. - Anti-Russian nationalist movements.

"Independent traitors."

In the reign of Nicholas II, about 140 peoples and nationalities lived on the territory of Russia, united by the Russian people (including Little Russians and Belarusians) on the basis of Russian civilization. The Russian state did not exploit the non-Russian peoples that were part of it, but provided them with significant assistance and support, creating equal economic conditions for all. Russia, strictly speaking, was not an empire in the true sense of the word. If, say, the British or German empires lived at the expense of robbery and exploitation of the outskirts and colonies, constantly getting rich at their expense, then in the Russian state, many outskirts lived at the expense of the center and generosity of the Russian people, having equal access to all the wealth of the Russian state and receiving military protection almost free of charge.

Possessing a high sense of national dignity, Russians have never considered themselves superior to other peoples, and have tolerated and understood the manifestation of national feelings of other peoples.

The relations of the Russian people and its leaders to other peoples inhabiting Russia were based on the principles of justice and recognition of their national customs, traditions and acquired rights. In the reign of Nicholas II, the legal norms that had been in force even before the entry of non-Russian peoples into Russia continued to be preserved. The Napoleonic Code was in force in the Polish provinces, the Lithuanian Statute in the Poltava and Chernigov provinces, the Magdeburg Law in the Baltic region, and a number of local laws and customs were inviolably preserved among the peoples of the Caucasus, Siberia, and Central Asia.

Nicholas II was an opponent of the Russification policy among the peoples living in Russia. In this regard, he differed from many statesmen of his reign, in particular with M.N. Katkov and K.P. Pobedonostsev. The stability of the state, he believed, was created not by violence, but by the spiritual and economic superiority of the state people, who had created a powerful spiritual and economic space that attracted them not out of fear, but out of conscience.

As the Russian people moved to the east and southeast, their share in the total population decreased. The national core of Russian statehood was narrowing, and in some regions it was qualitatively eroded under the influence of the continuous anti-Russian onslaught, most often initiated by Western countries.

If in the middle of the 19th century the share of the Russian people in the total population of Russia was about 75%, then the annexation of Central Asia and some Caucasian regions to Russia reduced the share of Russians to 65.5% (1897). During the reign of Nicholas II, the share of Russians in the population remained practically unchanged.

The largest share of Russians in the total population was observed in Western Siberia (88.7%) and European Russia (80.0%), and the smallest in Central Asia (8.9%), in the Baltic Territory and Finland (6.7%).

The bulk of the Russian population was concentrated in the area between the Dnieper and Lake Peipus in the west and the Volga and the Mariinsky water system in the east. In this interval, Russians accounted for 90% of the

population. The exceptions were the following provinces: St. Petersburg — 82.5%, Saratov — 83.1%, Penza — 83.1%, Taurida — 70.9%, Simbirsk — 62.2%.

Ethnic Composition of Russia's Population in 1910 (percent)⁹⁶

In the north of the main concentration of Russian nationality, Russians mixed with Finns, in the northwest with Lithuanians, Poles and Jews, and in the southwest with Jews and Poles.

In the south-east and east, the Russian nationality came into contact with numerous peoples of the race, which in terms of population were in second place in the Russian state (11.0%).

A large proportion (6.2%) of the population of Russia were Poles, who inhabited mainly the Vistula provinces, although they were found in small numbers in all the provinces of European Russia.

The Polish people, who lost their statehood in the 18th century, were one of the main sources of the formation of anti-Russian forces. A complex tangle of intricate intrigues was woven around Poland. The attitude of many Poles towards the Russian people was hostile, distrustful, and sometimes simply hostile. In the Polish provinces there were a large number of organizations, including Masonic ones, which had an anti-Russian orientation and were financed from abroad. Secret Polish organizations operated even in purely Russian provinces. For example, in Kiev, since 1903, there was a nationalist organization of Polish students called Polonia, which put forward separatist goals. Polonia received financial support from abroad, especially from Austria.

The Poles were followed by the Finns in terms of their share in the population of Russia (4.5%). Their attitude toward the Russians was more restrained than that of the Poles, but no less inherently hostile. Finland, which had constitutional autonomy, often used the rights granted to it by the Russian tsars to support state criminals. Political bandits were hiding on its territory, and revolutionary terrorist centers were located. Finnish nationalists were the worst enemies of the Russian state.

As K. Leontief rightly noted, the political nationalism of the peoples that were part of Russia was nothing more than "modified only in the methods of spreading cosmopolitan democratization." It is not for nothing that Jewish,

Polish, Lithuanian, and Finnish nationalists were members of Masonic lodges, the world's main cosmopolitan organization.

Ukrainian independence was an artificial, Western-inspired movement of a narrow circle of people who hated Russia. It really had no national base, it was not a popular one, but relied on a handful of Polonized or Germanized intellectuals. Due to the lack of a national basis, this movement, as the Russian historian N. Ulyanov rightly noted, suffered from an inferiority complex. For the Ukrainian independents, the main concern was to prove the difference between a "Ukrainian" and a Russian. Ridiculous theories have been invented to prove the absence of any degree of kinship between the two parts of one great people. These theories were openly Russophobic in nature. The "independents" went so far as to say that only "Ukrainians" belong to the Slavs, while the Russians are a mixture of Mongols, Turks, and Asians.

During the reign of Nicholas II, a number of "founders" of the independence of Little Russia appeared, the most famous of whom was Professor M. S. Hrushevsky, who devoted his life to the deliberate falsification of Western Russian history.

Hrushevsky interprets the history of the Western Russian lands as the hopeless oppression of the "Ukrainians" by the Russians. Pereyaslav's annexation to Moscow was not a subjection, but a "protectorate", the "Ukrainians" were deceived by the "Muscovites", the tsarist voivodes and officials pushed the "Ukrainians" around in every possible way. Unbearable exactions and the introduction of serfdom are all the work of the "Muscovites".

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Hrushevsky formed a party, which he called "people's democratic", in 1894 he moved to Galicia, where he became the chairman of the "pan-Ukrainian" Shevchenko Scientific Partnership, supported by the Austrian government. In Galicia, Hrushevsky and his comrades-in-arms carried out active anti-Russian work, petitioning the Austrian government to replace the Russian alphabet with a phonetic transcription. Hrushevsky explained the justification for this change from a purely anti-Russian standpoint: "It is both better and safer for Galicia not to use the same spelling that is customary in Russia." ^[98] The independents renounce the common Russian language, in which the great literature of Pushkin and Gogol was created, replacing it with the common Little Russian

jargon. Even Church Slavonic, which has been used in church services for a thousand years, is falling into disgrace, and it is also proposed to replace it with the "Ukrainian language".

Hrushevsky's fate is that of a typical traitor in Russia. In 1914 he was caught collaborating with the enemy, arrested by the military authorities and had to be exiled to Siberia. However, at the request of liberal Masonic circles, the exile to Siberia was replaced by deportation to Moscow (!).

The Russian left-liberal movement looked to "Ukrainian" independence as a natural ally in the struggle against the native Russian power. They patronized separatism and published openly anti-Russian literature in Moscow and St. Petersburg. Many of Hrushevsky's dubious works were published in St. Petersburg, and in Moscow, in the future, the notorious Petliura published an independent newspaper before the First World War, which was popular with the Russian intelligentsia. Even earlier, Ulyanov testifies, liberals such as Mordovtsev in St. Petersburg *Vedomosti* and Pypin in *Vestnik Evropy* defended the "Ukrainian" language and all independence more than the separatists themselves. *Vestnik Evropy* looked like a Ukrainophile magazine.^[99] The same liberals took under their protection the worst enemy of Russia, the Uniate hierarch Shcheptytsky, who had been accused of treason, relations with the enemy, and dirty anti-Russian intrigues. On the whole, independence was inseparable from the Russian revolutionary and liberal parties.

Only a few representatives of Russian educated society were clearly aware of the danger of independence for Russian civilization. For example, P.B. Struve proposed "energetically, without any ambiguities or indulgences, to enter into an ideological struggle against 'Ukrainianism' as a tendency to weaken and even abolish the great acquisition of our history, the all-Russian culture." Struve, writes N. Ulyanov, saw in it the greatest enemy of this culture: it seemed to him hostile and malicious to transfer the talk about "Ukrainianism" to the ethnographic plane as one of the ways of substituting the concept of "Russian" with the concept of "Great Russian." Such a substitution is the fruit of a political tendency to conceal "a huge historical fact: the existence of the Russian nation and Russian culture," "namely Russian, and not Great Russian." "The Russian," he said, "is not some abstract 'average' of all three terms (with the additions

'great', 'small', 'white'), but a living cultural force, a great developing and growing national element, a nation in the making..."

At the beginning of the 20th century, the Austro-Hungarian government intensified its work among the Russian population in Galicia. It began to provide large subsidies to "Ukrainian" societies, admitted a significant number of "Ukrainian" deputies to the Sejm and Parliament, and from 1904 the Galician Ruthenians began to be referred to in Austrian documents as "Ukrainians". From 1905 onwards, the "Ukrainian" ("Mazepa") parties in Galicia, as well as their branches in Russia, finally accepted the idea of an "independent Little Russia." It was about the separation of the Little Russian provinces from Russia and the creation of the "Ukrainian Kingdom" under the scepter of the Habsburgs. A decisive role in the "Ukrainian" ("Mazepa") movement was played by the Uniate clergy, brought up in an anti-Russian spirit and led by Russia's worst enemy, Shchepetytsky.

Chapter 15 Jewry. The overwhelming majority of Jews lived in Russia. Hostility to Russian civilization. "Bourgeois spirit. — Jewish domination. — Jewish capital.

Among the other peoples of Russia, the most complicated relations between the Russian people arose with the Jews. This people did not belong to the indigenous peoples of Russia, but was inherited by it after the partitions of Poland, which at one time created a special class of them for the exploitation of the indigenous Russian population of Little Russia and Byelorussia through the development of drinking establishments and the lease of noble estates. The indigenous population of the western regions of Russia could not forget this, even when conditions had changed somewhat and not all Jews were already taking part in the exploitation of the local peasants.

At the beginning of the 20th century, 6 million Jews lived on the territory of Russia, the majority of the entire world Jewry. Jews accounted for almost 4% of Russia's total population, many times more than in other countries except Austria-Hungary and Romania.

*Share of Jews in the total population of some countries at the beginning of the 20th century (%)*¹⁰⁰

Most of the Russian Jews lived in the so-called Pale of Settlement, from which they were not allowed to leave by law.

In the Vistula provinces, the proportion of Jews reached 13.5 percent of the population, and in other provinces of Western Russia, more than 10 percent. The law on the Pale of Settlement was not strictly enforced. As a result, a significant part of the Jews settled in the central provinces. Before the First World War, the zone of Jewish settlement moved to the Dnieper. Large numbers of Jews settled even in Siberia, where they began to predominate in some cities. For example, in the city of Kainsk, where the murderer of Nicholas II, Yankel Yurovsky, was born, there were seven synagogues and only two Orthodox churches.¹⁰¹

Nationally cohesive Jewry, which at that time lived mainly in the Western Russian lands and gradually penetrated into the main cities of Russia, was absolutely alien to the values of Russian civilization. Moreover, due to the historical peculiarities of national development, many Jews preferred the values of Western civilization, which, however, they never concealed. The worldview and worldview of the Russian people was completely different from the worldview of the Jews, as noted by Metropolitan Hilarion in the eleventh century.

The Pale of Settlement, established by the Russian Tsars for the Jews, of course, angered them, but in its essence it was not discriminatory, but nationally protective.

The Russian government did not aim to infringe on the rights of the Jews, but to protect the rights of the absolute majority of the ordinary Russian peasantry, who had been brought up on different moral principles and were therefore defenseless against the bourgeois spirit, which, as Karl Marx justly remarked, was carried by a significant part of Jewry. It was as if the government was drawing the boundaries of different civilizations, trying to avoid their confrontation. However, most Jews perceived this as an action directed against them, strengthening anti-Russian sentiments in their minds. These sentiments were intensified by the chiliastic utopia (chiliasm is a golden age, a millennial

reign of saints on earth) mixed with the idea of the end of the world. The Russian thinker S. Bulgakov noted that the confusion of their eschatological and chiliastic plans gives the apocalyptic of the Jews (the expectation of the end of the world) "a specific character, thanks to which it played such a fateful role in the history of the Jewish people, blunting in them the sense of reality, historical realism, blinding them with utopias, developing in them religious adventurism, the desire to extort miracles."

Jewry became one of the most active forces in destroying the values of Russian civilization. With the concept of the Russian Tsar it did not associate any feelings, except hatred. Although the last Russian Tsar Nicholas II did not confuse different groups of Jews, distinguishing between Jewish capital and the Jewish poor. Once, he even said to the mayor of Odessa, Arseniev: "Do not dismiss the rich Jewry, let the poor live." Jews made up about half of the so-called revolutionaries and the overwhelming majority of the leaders of various subversive anti-Russian organizations.

Among other representatives of the "anti-Russian forces" opposed to Russia's national interests, it was the Jews who were the least "inhibited" and the most free to choose. If for Russian intellectuals, devoid of national consciousness, there were genetic boundaries of good and evil, then for many Jews there were practically no such boundaries in relation to Russia and its people. Russia was to them what the Inca Empire was to the Spaniards or Africa to the British: a backward country inhabited by a dark people who had to be civilized in a Western way.

The overwhelming majority of Jews did not have a patriotic feeling for the country in which they were destined to live. During the Russo-Japanese War, at least 20,000 Jewish soldiers and reservists fled abroad.¹⁰² There were even more Jewish deserters from the Russian army in the First World War.

The communist utopia, the implementation of which was supported by many Jews, was most closely and clearly perceived by the Jewish national consciousness, which was inclined to such utopias of "waiting for a miracle." I have no doubt that the majority of the Jews quite sincerely invested all their national inclinations and abilities in the realization of this utopia, and when they became convinced of its impracticability, they began to explain it by the backwardness of the Russian people.

By the beginning of the 20th century, Jewish dominance in various spheres of life, especially in the economy and culture, became a fait accompli.

If in the 1970s there were no Jews at all in higher educational institutions, then at the very beginning of the 20th century their share became much higher than their share in the country's population. Moreover, they played an active role among the students. "They," writes a contemporary, "are horse breeders, they know how to do everything, to crawl everywhere and deftly dodge. They also have something similar to the direction... an evil, bilious rejection of everything Russian, everything Christian." ¹⁰³

The dominance of Jewry in the field of culture is attested to by many contemporaries, even those who held opposite social positions. "The leaders of national culture," wrote Andrei Bely, who actively collaborated with liberal and socialist circles, in 1909, "are people who are alien to this culture..."¹⁰⁴ "The Jews," he noted, "are a different people, alien to the tasks of Russian culture; in their striving for an equal understanding of the hidden possibilities of the Russian people, we are unconditionally against them." Russian society must understand that Jewish "stamped culture" is not culture at all. The Russian writer A. Bely is concerned that "the pure streams of the native language are clogged with a kind of impersonal Esperanto of international words, and further: everything original that goes beyond the channel of Esperanto... A boycott is declared. Instead of Gogol, Sholom Ash is declared, the death of everyday life is proclaimed, international jargon is instituted... The army of critics and entrepreneurs is to a large extent replenished by a homogeneous element, or rather by one nation, and in the mouths of the internationalists one hears more and more often the taste of disguised preaching. Judaism." Look, says the poet, "at the lists of employees of newspapers and magazines in Russia. You'll see almost all the names of Jews. The general mass of Jewish critics are completely alien to Russian art, write in the jargon "Esperanto" and terrorize any attempt to deepen and enrich the Russian language. It is the same with publishing houses: all the great literary and commercial enterprises in Russia are either owned by Jews or run by them; The economic dependence of the writer on the publisher grows. Morally, the writer buys the writer, the critic the critic. The power of the Jewish "stamp" hangs over creativity: national creativity is cowardly hidden in corners; Falsification is triumphant. And this dependence of the writer on Jewish or

Judaized criticism is strictly hushed up: the Jewish publisher, on the one hand, threatens the writer with starvation; On the other hand, the Jewish critic threatens to disgrace anyone who raises his voice in defense of the right of Russian literature to be Russian, and only Russian." ¹⁰⁵

In all the editorial offices of Western and Southern Russia, writes D.I. Pikhno, editor of the Russian patriotic newspaper *Kievlyanin*, "not only reporters, but also all the staff consisted of various Jews." They were considered nimble and not always morally tidy. When they did little dirty tricks and quarreled among themselves, Russian society ignored them or simply laughed. And yet these small, nimble people "often expressed the most destructive ideas within the framework of censorship conventions and more and more openly seduced the youth into the Jewish-Communist faith of Marx and extolled him as the greatest genius and infallible prophet." ¹⁰⁶

Even the Freemason A.I. Guchkov, born of a Jewish mother, spoke in a conversation with the Tsar about the Jewish domination in the spiritual sphere.

"In the field of the press, the Jews... omnipotent; Art theater criticism is in the hands of the Jews." ¹⁰⁷

Newspapers and magazines of the late 19th and early 20th centuries provide information about the deep penetration of Jewish capital into Russian industry. For example, at the head of the large St. Petersburg metallurgical enterprises was a small but closely knit group of foreign and Russian Jews, who managed this industry as chairmen and members of the board and boards, and managing directors. ¹⁰⁸

A striking example was also the expansion of the capital of the famous Russian Rothschild-Polyakov dynasty. Eight descendants of the founder of the dynasty Solomon Lazarevich Polyakov: Lazar and Yakov Solomonovich, Mikhail and Isaac Lazarevich, Daniil Samuilovich and Lazar, Samuil and Boris Yakovlevich had 6 commercial credit banks with a capital of 31.5 million rubles, 3 land credit banks with a capital of 13.5 million rubles, 1 insurance company with a capital of 1 million rubles, 1 railway company with a capital of 5.5 million rubles. 1 steamship company with a capital of 5 million rubles and four industrial companies with a capital of 4.5 million rubles, a total of twenty companies with a total capital of 60.7 million rubles.¹⁰⁹ Through their banks and societies, the

Polyakovs controlled capital of ¹⁵⁰⁻²⁰⁰ million rubles in trade, construction, and industry.

Jewish capital in Russia was most often not productive, but speculative and fraudulent. Lazar Solomonovich Polyakov, the son of the above-mentioned founder of the Russian Rothschild dynasty, is an example of such speculative, fraudulent capital. Back in the reign of Alexander II, he founded a banking house in Moscow, which by the end of the 19th century had become the organizational and financial heart of three commercial banks (Moscow International, South-Russian Industrial and Oryol Commercial), two land banks (Moscow and Yaroslavl-Kostroma), insurance and transport companies, industrial and other companies.

In 1900, Polyakov applied to the State Bank with a request to provide him with a loan of 4-6 million rubles against the shares of three banks.

The then Minister of Finance, Witte, a great patron of Jewish capital, commissioned an audit of the affairs of the Polish financial empire before granting the loan. It turned out that this empire was built on sand and was purely fraudulent. With an equity capital of 5 million rubles, the banking house owned securities worth more than 43 million rubles and issued loans, of course, to its people for more than 6 million rubles. Not only did the Polish "empire" no longer have its own capital, but it also had to pay a debt of 10 million. It seemed that the collapse was imminent. But S.Y. Witte used all his opportunities and pulled Polyakov out of the abyss. At the Moscow office of the State Bank, a special conference on Polyakov affairs was created, which was entrusted with the task of their gradual liquidation. Three Polish banks were saved from bankruptcy at the expense of the treasury and later merged into the United Bank, which continued its activities in the same spirit.

By the beginning of the 20th century, Jewish entrepreneurs had established themselves in almost all large and medium-sized cities of Russia. The Urals and Siberia became a special sphere of Jewish economic expansion. ¹¹⁰

Since the end of the 80s, the richest Miass mines in the Urals with colossal reserves of precious metal have passed into the hands of the Jewish Baron Ginzburg. Ginzburg obtained great privileges for himself from the government. Moreover, all the management and employees of the mines were replaced by

Jews. The same Ginzburg also acquired the Berezovsky mines in the Urals, the manager of which is also replaced by a Jew.

For example, the already mentioned representative of the Polyakov dynasty received an entire forest region in the Urals through figureheads, the Nikolo-Zaozerskaya dacha, equal in size to the Western European duchy, which previously belonged to the famous Vsevolozhsky family. This dacha was located in the north of the Urals and was a huge area overgrown with taiga along the banks of the Ivdel River, near which there are gold mines.

At the end of the 19th century, the story of the attempt of Jewish capital to buy up the Revda factories made a lot of noise, but then this attempt failed.

The expansion of Jewish capital into Siberia began with a criminal wave of Jewish counterfeiters exiled there. These criminals settled well here and after the end of their sentences went into commerce. It all began with the maintenance of taverns and taverns with "loans secured by loans" to the local population. Eyewitnesses say that things went so well that, starting from the borders of the Tobolsk province and ending almost with the Arctic Ocean, everywhere and everywhere, these profitable institutions appeared in a dense network, and the locals became real tributaries of the owner of the tavern and his loan office. Following the small enterprises, both large and tall chimneys of wineries began to smoke in many places in Eastern and Western Siberia.¹¹¹

Reaping huge profits from the sale of vodka to the Russian population, Jewish businessmen were the fiercest opponents of the popular temperance movement. Thus, in 1911, Baron Gunzburg, alarmed by the growth of the anti-alcohol movement, declared in his circle:

"From the supply of vodka to the state-owned wine shops, from industrial distilling, I get more gold than from all my gold mines. Therefore, the state sale of drinks must be preserved at all costs and justified in the eyes of the notorious public opinion."¹¹²

Having become rich in the drinking business, Jewish entrepreneurs began to show great interest in the gold industry. According to eyewitnesses, they behaved very "witty" here. Coming to the gold mines, they bought gold for alcohol, which was much more valuable in the Siberian mines than gold. Such manipulation was done in the following way:

"A Jew rents or declares a piece of land near the mines, where, under the guise of a 'real' gold miner, the 'owner' of the mine sits, having a wretched typewriter and a dozen and a half working rabble to divert the eye. It is clear that everyone knows the intentions and goals of the "master", but in view of the formal (and this is the main thing) "avert" of eyes made by him, no one bothers him, and he, selling vodka "secretly" to the workers of his neighbors, buys stolen gold from them, pours it into his jar, writes it down in the state cord book, as if it had been washed at his "own mine", and fills his pocket to the desired fullness. Having become rich and assuming a haughty and proud appearance, the Jew no longer begins to act from behind the scenes, but acts as a public figure and loudly advocates for "his Russia" and for all kinds of ^{protectionism}.

A whole clan of Jewish "entrepreneurs" in Siberia arose in the drinking and similar "gold mining" business: the Dombrovskys, the Khotimskys, the Khaimoviches, the Leiboviches, the Izhakovychs, and the Tsibulbergs. By the end of the 19th century, the famous mines of the "Lena Partnership" (where they arranged hell for the workers), the "Niman Gold Business" on the Amur River, and the Trans-Baikal mines passed into their hands.

Large Jewish capital in Russia has always been linked to international Jewish capital on the basis of mutual support. Domestic Jewish capital in every possible way facilitates the penetration of international Jewish capital into the Russian market. The penetration of Rothschild's capital into the Russian oil industry was very revealing. This Jewish multimillionaire, with no thought for Russia, decided to build an oil pipeline through which crude oil would be pumped to ships going abroad. As the newspapers wrote at the time, "buying land from bankrupt industrialists, entangling bankrupt breeders with contracts, he (Rothschild – O.P.) Gradually, step by step, both the mining and manufacturing industries are concentrated in his hands." However, the Russian government at the time managed to stop the expansion of the Rothschilds.

Chapter 16 Russia and Zapas. — Main contradictions. - The desire to control Russian resources. — Foreign loans as long-term bondage. - Aggressive intentions of

*Western countries. The Russian idea of general and complete disarmament. —
Western liberalism of the Russian Foreign Ministry.*

At the end of the 19th century, the Russian state was in the sphere of interests of the leading countries of Western civilization, constantly feeling their impatient pressure. In the west, Russia was directly bordered by Germany and Austria-Hungary, in the south by their ally the Ottoman Empire, in Central Asia by the presence of Great Britain, and in the Far East by the United States and Japan. In the region of China and Korea, Russia's interests came into conflict with the lust of all the leading states of the West and Japan.

Of course, the main thing that the consumer civilization of the West saw in Russia was its natural resources. Russian raw materials and resources were regarded by the West as common property. The international legalization of this approach was enshrined in 1884 in Berlin by the adoption by the leading countries of the world of the "Act of the Berlin Conference", which, according to the fair conclusion of the Russian scientist A. Tsikunov, enshrined the principle of effective occupation, the essence of which was that each country was obliged to efficiently extract raw materials on its territories and put them into circulation, and if the technical means did not allow it, In this way, Russia was made an object of joint exploitation by transnational economic associations.¹¹⁴

Between 1887 and 1913 foreign capital in Russian industry increased from 177,000,000,000 rubles to 1,960,000,000 rubles, i.e., more than 10 times. In 1913, the net income on the total capital invested by foreigners in the Russian economy, net of the trade tax, amounted to 2,326.1 million rubles, exceeding the amount of foreign direct investment in 1913. The average rate of profit of foreign capital was 13%, which was almost three times higher than the rate of profit received by domestic capital.¹¹⁵

Loans from Western states, of course, helped to develop domestic industry, but at the same time served as a means of its economic enslavement. The loans were subject to high interest rates, and in order to pay off old debts, they had to go into debt again. Starting in the 1980s, payments on old government loans and government-guaranteed loans began to exceed receipts on new ones. According to the calculations of the American historian P. Gregory, from 1881 to 1913 the amount of payments on loans exceeded 5 billion rubles.

Russian economists and thinkers have long noted the unequal exchange that Western countries have carried out with Russia. The prices of Russian raw materials, as well as those of commodities from other countries that do not belong to Western civilization, were greatly underestimated, since they did not take into account the profits from the production of the final product. As a result, a significant part of the labor produced by the Russian worker went abroad free of charge. The remarkable Russian thinker M.O. Menshikov rightly noted that the Russian people are getting poorer not because they do not work enough, but because they work too much and beyond their strength, and all the excess of their work goes to the benefit of European countries.

"People's energy, invested in raw materials, is wasted like steam from a leaky cauldron, and it is no longer enough for one's own work."

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The possibility of economic exploitation of Russia by Western countries was strongly restrained by the Russian nation-state. Therefore, Western countries are trying to do everything to weaken it and turn it into an administrative appendage dependent on the West.

In the field of foreign policy, Nicholas II inherited a difficult legacy. The situation on the world stage was unfavorable for Russia. First of all, the policy of good neighborliness with Germany, which had been traditionally maintained since the time of Catherine II, was interrupted. Standing in the way of Germany's world hegemony were Russia and Great Britain. In 1890, Wilhelm refused to renew the secret treaty with Russia, under which the contracting parties promised to remain neutral in the event of an attack on one of them by a third party. This secret treaty was a significant limitation of the Triple Alliance (Germany, Austria-Hungary, Italy). It meant that Germany would not support Austria's anti-Russian actions. The termination of the secret neutrality pact essentially meant the transformation of the Triple Alliance into an anti-Russian alliance.

In the 1890s, the Russo-German customs war broke out, which was started by the German side, which sought to gain unilateral advantages from trade with Russia. Nevertheless, the victory remained with Russia. In 1899, a customs treaty was concluded, which gave our country significant advantages for a period of 10 years.

After the annexation of a number of Central Asian regions to Russia, tensions with Great Britain, which considered this region to be a sphere of its national interests and saw Russia as its enemy, threatening its Asian possessions, and above all India, sharply increased.

Finally, the Balkans were very restless. Saved from the Turkish yoke by the force of Russian arms, the Balkan states fell under the influence of Austria and Germany and began to pursue an anti-Russian policy. The Serbian king Aleksandar Obrenović was extremely pro-Austrian. The Bulgarian government persecuted supporters of rapprochement with Russia. Bosnia and Herzegovina effectively became part of Austria, with only tiny Montenegro remaining Russia's outpost in the region.

Anti-Russian sentiments were also manifested in Romania. Hurt by the fact that it was forced to return the part of Bessarabia belonging to Russia, it joined the anti-Russian Triple Alliance.

On the Far Eastern and Chinese borders, constant hotbeds of tension were created due to the aggressive policy of the United States, Germany, Great Britain and Japan, which sought to divide China and Korea in their favor and understood that a strong Russia would not allow this.

Thus, in the late 1980s and early 1990s, a zone of ill-will and hatred was created around Russia. The countries that organized it were ready to unite for aggression against Russia.

Under these conditions, in 1892, Alexander III concluded a secret agreement with France, supplemented by a military convention, indicating the number of troops each side would provide in the event of a war with Germany. France agreed to this agreement in order to take revenge for Alsace and Lorraine, which were occupied by Germany. Potentially, its attitude towards Russia was no less hostile than that of other world powers of that time, who feared the strengthening of the Russian state.

The world at the end of the 19th century was unstable and troubled. States were preparing for war. In 1898, Germany's military spending increased dramatically. Huge sums of money were spent on the construction of a navy, through which Wilhelm II intended to acquire colonial possessions. England immediately responded by adopting a new budget that exceeded the budgets of

Germany and Russia combined. Active military preparations were carried out by France, which dreamed of revenge over Germany.

It is precisely in these difficult conditions that the Russian Tsar comes forward with the idea of general and complete disarmament.

The idea of this was conceived by the Tsar in the spring of 1898, and by the summer an Appeal to all the countries of the world was published. It read, in part:

"As the armaments of each state increase, they are less and less in line with the goal set by the governments. The disruption of the economic order, caused to a large extent by the excesses of armaments, and the constant danger of the enormous accumulation of military equipment, have turned the armed world of our day into an overwhelming burden which the peoples are with increasing difficulty. It seems, therefore, evident that, if such a state of affairs were to continue, it would lead fatally to the very calamity which the human mind seeks to avoid, and before the horrors of which the mind of man shudders beforehand.

It is the supreme duty of all nations to put an end to continuous armaments and to find the means to avert the misfortunes that threaten the whole world.

Filled with this feeling, the Emperor commanded me to address the governments of the states whose representatives are accredited to the Imperial Court with a proposal to convene a conference to discuss this important task.

With God's help, this conference could be a good omen for the age to come. It would unite into one powerful whole the efforts of all nations sincerely striving to see the great idea of universal peace triumph over the realm of confusion and dissension. At the same time, it would seal their agreement by a common recognition of the principles of law and justice on which the security of states and the prosperity of peoples rest."

Such an initiative was the first in the history of mankind.

Russia is doing a great deal of work to organize a general peace conference. In the first peace conference of 1899 in The Hague, in which, in addition to Russia, 26 countries participated, including Great Britain, the United States, Germany, France, Italy, the Scandinavian countries, and Japan, on the initiative of the Russian side, conventions on the peaceful settlement of international conflicts and on the laws and customs of land war were adopted.

Although Russia failed to persuade Western countries to start general disarmament, its proposals gave impetus to the development of the principles of humanizing war and limiting the introduction of weapons of mass destruction. Declarations prohibiting, for a period of five years, the throwing of projectiles and explosives from balloons or by other similar means; about the non-use of projectiles with asphyxiating and harmful gases, about the non-use of bullets that easily unfold or flatten in the human body.

But the most important outcome of the Hague Conference of 1899 was the adoption of the Convention for the Pacific Settlement of International Disputes, under which the signatory states agreed to make every effort to ensure the peaceful settlement of international disputes. To resolve conflict international situations, international commissions of inquiry and an international court of arbitration were proposed. The latter institution became the prototype of the League of Nations and the United Nations.

The conference showed that the political thinking of Western statesmen was far from peaceful, and many of them shared the doctrine of the inevitability of wars and military confrontation, and some even considered the idea of a Russian Tsar to be simply stupid. In particular, the German Emperor Wilhelm II wrote about the creation of the arbitration court: "So that he (Nicholas II – O.P.) I don't disgrace myself in front of Europe, I agree to this nonsense. But in my practice, I will continue to rely and rely only on God and my sharp sword."

Liberalism, which began to set the tone in Russian foreign policy, did great harm to Russia. Russian liberals, consciously and unconsciously, experienced some kind of inferiority complex in front of the West, surrendered position after position to it, and even somehow embarrassed to defend the national interests of their native country.

A Western European school of Russian diplomacy was formed, which, in fact, succumbed to the "great civilized nations," which at that time were primarily

France and England. How many times was this the case in the 19th and early 20th centuries, when the economic and military efforts of the Russian state were in vain as a result of the Western European epigony of Russian diplomacy!

The Minister of Foreign Affairs, whom Nicholas II inherited from his father, was N.K. Gire, a weak figure of pro-German orientation. He sought to preserve the "Alliance of the Three Emperors" (Russian, German, and Austrian), but he did so at the expense of unilateral concessions to Germany and Austria-Hungary in the Middle East, which created a number of serious problems for Russia, which fully manifested themselves much later.

Prince A.B. Lobanov-Rostovsky, who led Russian foreign policy for only one year and died on the tsar's train, went down in history as the initiator of the diplomatic intervention of Russia, France and Germany, which was generally unnecessary and dangerous for Russia and beneficial only for Western countries, in order to force Japan to soften the terms of the Treaty of Shimonoseki, which ended its war with China; As a result of this intervention, Japan was forced to abandon the transfer of the Liaodong Peninsula to it, which complicated Russo-Japanese relations.

In order to distract Russia from European affairs, Western European diplomats sought to turn the attention of the tsarist government towards Asia. In 1897-1898, Russia was drawn into the partition of China: Germany received Kiao Chao. England - Wei-Hai-Wei. Behind Russia's back, England concluded a special, essentially anti-Russian, alliance with Japan (1902), which gave her confidence in preparing for a war of aggression against Russia.

The Minister of Foreign Affairs, Count M.N. Muravyov, was a supporter of an active foreign policy. In a relatively short period of time, he achieved great success in strengthening Russia's position in the Far East. In 1898, he secured the lease of Port Arthur and Dalny by Russia, and a concession for the construction of the Port Arthur-Harbin railway. He concluded the Russo-Austrian agreement of 1897 on the status quo in the Balkans. For the first time in many years, he was able to take a number of real steps towards weakening England's influence in the Near and Middle East, and established direct (without the intermediary of Britain) relations with Afghanistan.

V.N. Lamsdorff was nominated for the post of Minister of Foreign Affairs by S.Y. Witte. From the very beginning, he opposed Russia's active policy in the Far

East. In conducting Russia's foreign policy in the Balkans and the Middle East, it followed in the wake of Western countries. In 1903 he concluded an agreement with Austria-Hungary on a project of reforms in Macedonia. In October 1904 he opposed the conclusion of the Russo-German agreement, and a year later, together with Witte, he opposed the Treaty of Björk. While publicly advocating a "free-hands policy," in fact he was oriented toward rapprochement with France and against Germany in resolving the Franco-German conflict over Morocco, which ultimately led to Russia's entry into the Entente.

Chapter 17 Masonry. "The highest form of Russophobia. — Foreign lodges. "The Grand Orient of France". — A new expansion into Russia. — Union of Liberation. — The Liberal Masonic Underground. — Martinists. — Philalethes. "The Rosicrucians." — Freemasonry and Zionism.

Russian Freemasonry represented the highest form of Russophobia and the organization of anti-Russian forces. Setting themselves the goal of destroying the original principles of Russia, the Freemasons sought to unite all anti-Russian movements both in the country and abroad. In its original source, Freemasonry served as a conduit for the destructive anti-Russian impulse of the West, oriented towards the dismemberment of Russia and the exploitation of its natural resources.

After the flourishing of Russian Freemasonry in the 18th and early 19th centuries, its activities were prohibited by a special decree of Alexander I. However, in fact, the subversive work of Russian Freemasonry was not interrupted, but was carried out in complete secrecy as part of French, Belgian and German Masonic lodges.¹¹⁷ In the 1880s and 1890s, psychiatrist N.N. Bazhenov (who joined in 1884) and economist S.N. Prokopovich are known to have participated in Masonic lodges.

In 1896, the Masonic journal Review Masonic, the organ of the Grand Orient of France, expressed the wishes of the "brothers" that "Freemasonry would finally find a hospitable country in Russia. Hitherto it has not been permitted in this country, and if any of Hiram's faithful worshippers wished to plant there the

venerable branch of the acacia tree, he would have a good chance of being sent to the gloomy East of the Siberian Mines, to that hell where so many noble victims are buried alive." ¹¹⁸

The initial core of the cadres of Russian Freemasonry was a group of lecturers and leaders of the Russian Higher School of Social Sciences, which existed in Paris in 1901-1905,¹¹⁹ one of the main organizers of which was the Freemason M. M. Kovalevsky, as well as the Freemasons N. N. Bazhenov (psychiatrist, chairman of the Moscow Literary and Art Circle) and S. A. Kotlyarevsky (Professor of Moscow University).

The first Russian Masonic lodge arose in France, it was organized by the same M. M. Kovalevsky. Among the freemasons of this French school, in addition to the professors of the Russian Higher School in Paris, the lawyer E.I. Kedrin, the writer A.V. Amfiteatrov, the political intriguer and lawyer V.A. Maklakov were named. ¹²⁰

The intensification of Russian Freemasonry is directly related to the activities of illegal political organizations of a liberal persuasion, whose members were members of foreign Masonic lodges. First of all, we are talking about the so-called "Union of Liberation", created in July 1903 in Schaffhausen (Switzerland). The leading role in it was played by the old masons M. M. Kovalevsky, S. N. Prokopovich, V. Y. Bogucharsky, N. N. Bazhenov, E. V. Roberti and others.

The Masonic character of the Union of Liberation is recognized even by P. Milyukov, who wrote that it was from its leaders that he received repeated and persistent proposals to "enter into a kind of secret union." Milyukov also speaks of the secret decisions of the unknown collective behind the Union of Liberation, which controlled his public activities. "Subsequently," Milyukov wrote, "however, I had to reckon with ready-made decisions made without my participation, and be content with the fact that I did not bear personal responsibility for them... I wouldn't have been able to go against the tide anyway." ^[121] This confession expressed the whole essence of the Russian intelligentsia, devoid of national consciousness, ready to fight against the hated state system and to submit to the decisions of an unknown secret organization. This is what has made many of them the plaything of secret behind-the-scenes forces and foreign intelligence services.

In January 1904, the activities of the Union of Liberation were transferred directly to Russia. In the same year, the activists of the "Union of Liberation" began to actively recruit people close to him in spirit into Masonic lodges. I.V. Gessen tells how at the first meeting, as soon as he had time to greet each other, "good-naturedly fat, with the same fat voice," Kovalevsky began to prove that "only Freemasonry can defeat the Autocracy." To Hesse, he reminded him of "a commission agent who comes to sell the goods being sold, and is not interested in anything, sees nothing around him, and is occupied only with showing his goods." A commissioner from Freemasonry, Kovalevsky "was like a general at merchants' weddings,"¹²² and in himself he had little idea, blindly carrying out the will of those who sent him.

In addition to the above-mentioned Masonic organizations, Martinists, Philalethes and Rosicrucians also carried out their activities in Russia.

Martinism in the reign of Nicholas II is associated with the name of the notorious Philip, who arrived in Russia from Lyon and organized the Cross and Star lodge in 1895, the chairman of which was Philip himself, and after his death, Count Musin-Pushkin. Meetings were secret, and women were also admitted to the lodge. For general use, Philip formed a spiritual circle to discuss religious matters. At one time, even the Queen herself fell under the influence of Philip, but not for long. Philip's acquaintance with the royal family gave rise to rumors that Nicholas II was a member of the Martinist Lodge, although there was nothing of the kind.

After Philip's return to France, the Grand Master of the Martinist Order Papus (Dr. Encauss) arrived in St. Petersburg, but he was soon expelled from Russia. Nevertheless, he managed to found a number of Martinist lodges in St. Petersburg (Apollonia, headed by von Mebes), in Moscow (St. Peter's Lodge). St. John Equal-to-the-Apostles" — the head of the Treasurers), in Kiev ("St. John the Equal-to-the-Apostles"). St. Volodymyr Equal-to-the-Apostles" — Chairman Morkotun).¹²³

Since 1898, there were two lodges in St. Petersburg: "Pyramid" and "Karma", which belonged to the secret occult society of the Philalethes. The establishment of these lodges in Russia became possible thanks to the patronage of Grand Duke Alexander Mikhailovich. According to Masonic sources, the Grand Duke, who was diligently engaged in spiritualism, received in this way an "otherworldly

indication" that a revolution was to take place in Russia, that he would play the role played by Louis Philippe at the time of the French Revolution of 1830, and ascend the Russian throne. This requires the occult support of the world's secret societies, and above all of the Masonic lodges. The Karma Lodge, headed by N.N. Beklemishev, met at his apartment. This lodge was one of the most massive and included many hundreds of people.¹²⁴

At the beginning of the reign of Nicholas II, there was a whole network of Rosicrucian lodges in Russia, dating back to the 18th century, traditionally connected by a secret and strong internal discipline ("the equal commands the equal", "the worthy obeys the most worthy"). In fact, the Rosicrucians managed to survive in Russia throughout the 19th century, despite the strict prohibition.

In the mid-1990s, the Rosicrucians had their own lodges in Moscow, Saratov, Kazan, Nizhny Novgorod (Master Burygin), Poltava (Cyril and Methodius Lodge), Kiev, Theodosia (St. Cyril and Methodius Lodge). Jordan") and Riga. At the same time, according to Mason Kandaurov, the actual merger of the Rosicrucian and Martinist lodges took place. Shortly before the war, the Lucifer Lodge was formed under the jurisdiction of the Rosicrucians, which included Valery Bryusov, Andrei Bely, and Vyacheslav Ivanov. Subsequently, the Lucifer Lodge came into close contact with the Order of the Anthroposophist (Steiner) and was therefore later closed, in 1916, by order of the Moscow Rosicrucian Centre.¹²⁵

The Russian police strictly monitored the Masonic movement (the first case was opened as early as 1903) and all organizations associated with them, especially Jewish ones, pursuing nationalist goals. Naturally, the personality of the famous Jewish nationalist and grandmaster of French Freemasonry, Adolphe Crémieux, could not pass by her attention. As early as 1860, he created the World Israel Union, designed to unite Jews living in different countries under the auspices of an informal Jewish government. All the Jews of the world were subject to the union, whether they wanted it or not. Paris became the headquarters of the Hobura-Kol-Israel-Hoberim World Union. The emblem of the covenant: two hands shaking each other, the globe below them, and the tablets of the covenant above them. The motto is the words of the Talmud: "All for one and one for all." The central administration consisted of 60 members, and a special committee was set up in each country. In Russia, such a committee was the Society for the Dissemination of Education among the Jews of Russia, which

was formed in 1863. ^[126] Before the revolution, the head of this society was Baron Gunzburg, as well as nine members of the committee, including the future well-known cadet Vinaver.

One of the prominent figures of both the Masonic and Zionist movements in Russia, operating within the framework of the Society for the Dissemination of Education among Jews in Russia, was A.I. Braudo. He was a member of the editorial board of the Voskhod magazine, edited the anti-Russian newspapers "Russian Correspondence" and "Darkest Russia" published in Berlin, London and Paris, and after the outbreak of the First World War he organized the "Political Association of Petrograd Jews". In Freemasonry, Braudo was in close relations with many well-known public figures: P.N. Milyukov, I.V. Gessen, V.L. Burtsev, E.D. Kuskova, S.V. Pozner, S.M. Dubnov, G.B. Sliosberg. ¹²⁷

The development of Freemasonry in Russia, as well as in other countries, was carried out under the guise of a struggle for enlightenment. This is how the League of Education, the People's University and the Mayak Society appeared in Russia. ¹²⁸

The Lighthouse Society was formed in 1906 on the initiative and at the expense of the American James Stokes, one of the leaders of the Masonic Young Men's Christian Association. The purpose of this society was "to promote the moral, mental, and physical development of young people." The honorary trustee of the society was Prince P.A. of Oldenburg.

Most of the leaders of Mayak were members of the Theosophical Society: Senator I.V. Meshchaninov, secretary N.A. Reitlinger, K.F. Neslukhovsky, D.M. Levshin, E.V. Rops, Prince P.S. Obolensky, I.N. Turchaninov, F.A. Gaylord (chief secretary of the society).

Among the leaders of the society was S.D. Maslovskiy.

The members of the society were Prince F.F. Yusupov, Countess E.V. Shuvalova, P.A. Potekhin, P.I. Ratner, V.A. Ratkov-Rozhnov, P.A. Badmaev, Count V.N. Kokovtsov, E.V. Sazhin, M.N. Galkin-Vraskoy, Prince S.M. Volkonsky.

The students of the society were brought up in the spirit of contempt for national Russia. They were indoctrinated with the ideas of cosmopolitanism and chosenness, unwillingness to put up with the surrounding order. The topics of the classes are very typical: "Love for humanity", "Love-unity", "V. Solovyov and socialism", "L. Tolstoy and anarchism", "Humanism and liberalism", "Evolution

and revolution", "Revolution and education", "Morality of masters and morality of slaves", "To be great and at the same time small", "Evangelism and socialism".

¹²⁹ In this way, young people were indoctrinated with Masonic destructive ideals, and it is not without reason that many members of the society became either active members of Masonic lodges, revolutionary activists, or both.

Chapter 18 Demons. — Anti-Russian parties. "The Zionists. — Liberals. — Lenin and the Bolsheviks. "Socialist-Revolutionaries.

The great Russian writer Fyodor Dostoevsky rightly called Russian revolutionaries demons. They are really demons, because they opposed everything that is sacred to the native Russian man – Orthodoxy, the tsarist power, the Russian way of life, proposing to replace them with foreign orders or simply utopias. He also noted another characteristic feature of the revolutionary movement: unscrupulousness in means, connection with criminal elements, and the use of criminal methods of struggle.

"We must enter into an alliance with all the thieves and robbers of the Russian land," said the famous Russian revolutionary Bakunin. One does not have to look far for examples to notice that the Russian educated society of the late nineteenth century was clearly sympathetic to the criminal and declassed elements who took to the road with an axe. How can we not recall the romanticization of the clearly gangster movements of Stepan Razin and Yemelyan Pugachev?

The main content of social contradictions in Russia at the end of the 19th and the beginning of the 20th century was not the social struggle, but the confrontation of a significant front of anti-Russian forces against the Russian state system, Russian foundations, traditions, and ideals. However, the war of anti-Russian forces against national Russia was waged more and more often under the pretext of the class struggle or the movement for "progress against reaction." A difficult social situation developed in the country, in which a significant part of the Russian ruling class and educated society, devoid of national consciousness and nationally ignorant, united with a feeling of hatred

for historical Russia, together with numerous nationalist groups of Jews, Poles, Finns, and others, often acting under the guise of socialist and liberal parties.

At the end of the 19th century, four main anti-Russian movements matured and formed, with their ideology focused on destroying the Russian foundations and building a perfect state in the country according to the Western model. The fundamental values of Russia, its original foundations, traditions, and ideals were perceived by representatives of these movements as obstacles on the way to a certain ideal of the Western type. The first movement, which can be called liberal-Masonic, consisted of liberals, who were guided by the practice of state structure with parliament, regular elections, and other attributes of Western "democracy" that had already developed in Western Europe. Liberals denied Russia's right to an identity of development, considering many of its features to be a historical anachronism that would be eliminated in the transition to Western civilization. The application of the word "Masonic" to this movement is due to the fact that it was led, as a rule, by persons who were members of Masonic lodges.

The second movement consisted of the so-called Narodniks. The real name of their movement did not reflect its content. The "Narodniks" were by no means based on Russian folk foundations, traditions, and ideals, but were socialists in the Western European sense of the word, i.e., they strove to build a kind of utopian system in Russia, socialism. The only thing that brought the "Narodniks" closer to the Russian people was the desire to use the Russian commune, which they perceived as a socialist institution, in the construction of socialism. The "Narodniks", from "Land and Freedom" to the Socialist-Revolutionary organizations, left a bloody trail of thousands of terrorist acts against Russian statesmen in Russia and reaped the field of hatred in the Russian people. The secret conspiratorial character of "Narodism" gave it a sinister meaning that brought it closer to Freemasonry. In one of his first "scientific" works, L. Trotsky, a great connoisseur of secret dirty deeds, compared Freemasonry with "Narodism."

The third anti-Russian movement consisted of the so-called Marxists, or social democrats, who fought for the construction of socialism and communism on the basis of the teachings of Marx and Engels. The Marxists completely rejected the original path of development of Russia, following the instructions of their

teachers that all mankind is successively passing from one phase of development to another, logically completing its path with socialism and communism. The Marxists, wrote the leader of the Socialist-Revolutionaries, V. M. Chernov, "with a kind of ascetic narrowness of sectarians, concentrated on economic questions... they were more united than we (*the Narodniks* – *O.P.*): the novelty of their teaching on Russian soil forced them to develop an almost Masonic attraction to each other and to oppose themselves to the rest of the world. The Marxists were forming before our eyes a kind of militant spiritual brotherhood which declared irreconcilable war on the rest of the world."¹³⁰

It is very significant that the leaders of the "Narodniks" saw Masonic traits in the Marxists, and the Marxists, in turn, noticed the same in the "Narodniks." Both of them borrowed from the Freemasons many of the principles of organization and method of work. Moreover, a considerable number of leaders of both "Narodniks" and Marxists were members of Masonic lodges (although, of course, much less than among the liberals).

Two-thirds of the so-called revolutionaries were non-Russians, and about half of the "revolutionaries" were Jews. The commander of the Siberian Military District, General N.N. Sukhotin, calculated the number of political persons supervised by nationality on January 1, 1905: for 4,526 people there were 1,898 Russians (including Little Russians and Belarusians); Jews, 1676; 624 Poles; representatives of Caucasian nationalities — 124; the Baltics, 85; 94 others. ^{For} many of them, participation in revolutionary parties was a form of national struggle against the "hated Russian state."

But there was also a fourth anti-Russian movement, a purely nationalist one, which did not hide behind any social garb and defended the selfish interests of certain national groups. The Zionists set the tone.

The slogans put forward by the revolutionary anti-Russian parties are rather simple and monotonous. The goal was to overthrow the tsarist autocracy and establish the "autocracy of the people" by convening a Constituent Assembly, which would solve all problems. Both the Bolsheviks and the Socialist-Revolutionaries agreed on this. Thus, in 1902, the draft program of the Russian Social-Democratic Labour Party, written by five members of the editorial board of the newspaper *Iskra*, including Lenin, declared that transformation in Russia "can be achieved only through the overthrow of the autocracy and the

convocation of a Constituent Assembly freely elected by the whole people." The so-called four-tailed suffrage (universal, secret, equal and direct suffrage) was especially proclaimed. Similar ideas were expressed in 1901-1902 by the leaders of the Socialist-Revolutionaries, V. M. Chernov and M. R. Gotz.

The general tactics of the anti-Russian forces were such that any form of struggle was allowed, including the dirtiest and bloodiest. "Let everything be put into action," the revolutionary leaders declared, "from the most modest manifestations of organized public opinion, such as petitions, addresses of zemstvos and city councils, legal resolutions of societies and institutions, to protests, meetings, banquets, street demonstrations, and ending with outright boycotts of government orders, general strikes, the seizure of the rights demanded by the public and their assertion by all means, up to the use of weapons in any form. individual or collective, which is only possible for the collective concerned and acceptable for its legal consciousness." ^[132] As further practice showed, the most terrible methods were acceptable to revolutionary legal consciousness, as a result of which about 20,000 Russian people died in 1905-1906. Revolutionary slander flourished in a variety of forms: in newspapers and magazines, in leaflets, by spreading rumors. The most vile and despicable fabrications are deliberately spread about the Tsar, his relatives and entourage, about the government and the clergy.

In 1904, Osvobozhdeniye published a false circular to Plehve, purporting to call for pogroms. It has long been established that this is a forgery, but the left-liberal press has continued to refer to it in the most shameless manner. The ethics of the "liberators" allowed the use of any lie against those who were declared reactionaries. The campaign of lies and slander against John of Kronstadt and many Orthodox priests, who were usually charged with a prepared set of accusations of deceit, debauchery and greed, is very revealing.

Fraud with the help of photomontage was very widespread. A lot of photographs were distributed among the people, which, for example, depicted the beating of students by the Cossacks. The cards were given out as a snapshot from nature. In fact, these were drawings taken with a camera, and "photographs" of Rasputin with women in bed were also circulated, representing an ordinary photomontage.

The murder of one's political opponents as a form of struggle was actually recognized by the majority of anti-Russian parties. Although not all of them spoke openly about it, the majority admitted that it was an exceptional necessity in the struggle against the tsarist power. Thus, in the preparation for the assassination of Grand Duke Sergei Alexandrovich, along with the Socialist-Revolutionary militants, the Social Democrats, the Cadets, the Zionists, etc., took part in one way or another. A characteristic scene is when he received information about the life of the alleged victim from a liberal prince, a future prominent member of the Cadet Party, who told him that "the assassination of the Grand Duke is an act of paramount political importance, that he sympathizes with us from the bottom of his heart and will give us valuable and precise instructions in the very near future." ¹³³

One of the first legal forms of organization of anti-Russian forces was student associations. In the 90s, they multiplied like mushrooms. They were run by socialists of various persuasions, from the Narodniks to the Social-Democrats. They did not provide any real help to the students. The purpose of the associations was purely political. As one of the members of the Council of these communities noted, the main thing was "to accumulate strength, to maintain the spirit of common protest in the students; to constantly link the state of affairs at the university with the general situation in Russia; to repeat and repeat to the mass of students that without a general political crisis in Russia a change for the better in the academic order is inconceivable; To wait for the favourable moment when all the universities will be able to come forward at once with a chance of transforming this university-wide movement into a general civil, broadly social and even popular movement -- such was our slogan." ¹³⁴

In 1899-1900, student strikes of a purely political nature were held in St. Petersburg and a number of other cities of Russia. The strikes, according to the Minister of War Kuropatkin, were carried out by "that dark political force, alien to science, which, remaining on the sidelines, perhaps directs everything." The existence of a secret organization of students, whose aim was to fight against the existing system, was also confirmed by a special commission of professors from Moscow University. The organizers of the strike hoped that the student unrest could spread to other areas of life, hoping to "rock" the workers and even the peasants. However, the hopes of the secret forces were not justified. The

society turned out to be quite stable and did not succumb to provocations, although the educated society was largely on the side of the strikers. The organizers of the riots managed to hold several rallies in public places in Moscow and St. Petersburg. In the latter, they managed to gather a crowd of several thousand people near the Kazan Cathedral, among whom were many revolutionary provocateurs who tried to provoke excesses on the part of the troops, but then they did not succeed.¹³⁵

The revolutionary movement was inundated with provocateurs, or rather agents, who played a double-triple game: while officially collaborating with the police, they actually used it to carry out their anti-Russian plans. Being members of various illegal organizations, when they needed it, they betrayed their "comrades in the struggle" to the police, but most often they used them in their own interests for various machinations and murders of people who stood on the principles of preserving the foundations, traditions and ideals of Russia. For example, the well-known provocateur Azef Yevno Fishel, one of the organizers of the Socialist-Revolutionary Party, a member of its Central Committee and the head of the Combat Organization, actually used this party to carry out the criminal plans of the forces behind him. In 1901, he handed over to the police a congress of his comrades-in-arms, the Socialist-Revolutionaries, and at the same time, in 1904-1905, together with the Central Committee of the Socialist-Revolutionary Party, he prepared and carried out the assassinations of statesmen, the Minister of Internal Affairs V.K. Plehve and the Grand Duke Sergei Alexandrovich. In 1908, Azef "handed over" several of his fellow militants to the police and at the same time continued to participate in the organization of assassinations of Russian statesmen. A similar role was played by Stolypin's murderer, Mordka Bogrov, who hid his nationalist aspirations by serving as a secret agent in the police, betraying his "party comrades" when necessary.

Many provocateurs also worked in the Bolshevik faction. Suffice it to mention Malinovskiy, a member of the Central Committee of the R.S.D.L.P., one of Lenin's closest comrades-in-arms, and leader of the Bolshevik faction in the State Duma. For seven years he wrote reports to the police and at the same time waged an active revolutionary struggle.

A unique experience of provocateurism was the activity of the "Society of Mechanical Production Workers" in Moscow and St. Petersburg, created by

Police Colonel S.V. Zubatov; The successor of this society was the "Assembly of Russian Factory Workers of St. Petersburg", which since 1904 was headed by the police agent, priest G. Gapon.

Today it has been clearly established that in the ranks of the main revolutionary parties (primarily in the RSDLP) there were about 2,070 full-time secret employees, not counting the "shitchiks" who supplied information sporadically.¹³⁶ Thus, at least one in five "professional" revolutionaries had a part-time job in the police. Apparently, Prince Golitsyn was close to the truth, who, in a note handed over to Nicholas II, wrote that "there is no Social-Democrat or Social-Revolutionary out of whom it would be impossible to make an agent of the Okhrana for a few hundred rubles."¹³⁷

According to the traditions of the revolutionary milieu, sexual relations between a man and a woman were promiscuous. Under the pretext that it was necessary to devote all one's energies to the revolution, legal marriage and the family were rejected, and the so-called natural marriage was accepted, i.e., cohabitation, as in nature, now with one, now with another. Children were given to strangers or relatives for upbringing.

From time to time, campaigns were carried out in the revolutionary milieu to identify provocateurs. They were in the nature of internal squabbles and settling accounts. Accusations of provocateurism rained down on each other. At that time, "professional" specialists in provocateurs got down to business. The most famous of them were Bakai and Burtsev.

One of them, former police informant M.E. Bakai; At his own request, he became a secret employee in the Okhrana Department, where he was engaged in various machinations, using the secret information obtained there for personal interests. In Ekaterinoslav he opened a revolutionary and, to some extent, a militant organization, gave away a printing press in Chernigov, uncovered a whole group of revolutionaries arrested in various parts of Russia, in Warsaw he uncovered a Polish terrorist organization, and at the same time carried out machinations with two Jews, Segelberg and Pinkert, who, taking advantage of his knowledge, learned of the cases that were being brought to an end, and, considering which persons should soon be released from arrest. They begin to extort large sums of money from the relatives of these persons, allegedly for their release from arrest. Exposed in this case, Bakai is dismissed,

but he, without losing spirit, immediately goes over to the side of the revolutionaries, flees abroad, begins to trade in secret information known to him personally, taking orders to expose the "provocateurs".

Freemason V.L. Burtsev, a convinced terrorist who was ready for regicide, was also a match for Bakai. In 1899, he was sentenced by an English court to 18 months of forced labor for calls for regicide, which he published in his journal *Narodnaya Volets*. After serving his sentence, he was sent to Switzerland, from where he was exiled for publishing the pamphlet "Down with the Tsar", which also called for regicide. ^[138] Disillusioned with his former activities, Burtsev began to earn his bread by collecting compromising evidence on various representatives of the revolutionary movement, opening a kind of secret bureau to search for "provocateurs." In his activities, he relied on his connections with Masonic lodges, which had their own people in the Russian police and supplied him with material in the interests of the "fraternal" cause.

There was no doubt among the members of the various anti-Russian parties that after one of them came to power, its members would immediately massacre their allies. The Bolsheviks were especially principled. The leader of the Socialist-Revolutionaries, V. M. Chernov, recounts that once in Switzerland, while talking to Lenin over a mug of beer, he asked him a question: "Vladimir Ilyich, when you come to power, you will hang the Mensheviks the next day!" ¹³⁹

Each party solved the problem of money in its own way. At different stages of the revolutionary work, the sources were different, ranging from voluntary donations to the robbery of banking institutions, but there was one constant source: foreign gold.

In 1903, the director of the Police Department, A.A. Lopukhin, who later became closely associated with Masonic circles, wondered where the revolutionaries got the money for their anti-Russian work, and he himself answered it: "Freemasonry... in which the main role is played by the Jews, we are frightened as a force that does not act, but provides support; In all probability, the revolutionaries have money from him..." ¹⁴⁰ Of course, the revolutionaries were financed not only by the Freemasons, but also by foreign intelligence services. In fact, all nationalist organizations were on the payroll of foreign special services. The Ukrainian independentists and Polish separatists are in the pay of Britain and Germany, the Transcaucasian groups are in the hands of

Turkey, and the Jewish groups are in the hands of the United States, France, and Great Britain. In 1904-1905 almost the entire revolutionary movement in Russia "worked" for the money of the Japanese government.

A certain section of Jewry was the nourishing soup on which anti-Russian forces were maturing, and its nationalist organizations, and above all Zionism, were the locomotive of the movement of other anti-Russian parties.

The Zionist movement in Russia is formed on the basis of the Society for the Dissemination of Education among the Jews of Russia, which I have already mentioned. In the 1990s, there was a circle of "Friends of Zion" in Moscow under the leadership of Dr. Chlenov. On the territory of Russia, in Warsaw, Vilna, Druskininkai and some other cities, Zionist congresses and gatherings are held. For example, on July 9, 1898, in the Vilna Herald, a Jewish author described a meeting of Zionists in one of the provincial towns: "It was not the needs of the lesser brethren, not their destitute position that forced such different social elements to come together peacefully under one roof, but some fanatical idea of future Jewry, some morbid desire to publicly testify to their ardent devotion to the Jewish tribe... A mentally and economically impoverished Jew, having fallen under the influence of the Zionists, completely loses his ground, and then no forces can make him a Russian citizen."

By the end of the 19th century, Zionism had the most developed party organization in Russia, encompassing several thousand active members. In August 1902, the All-Russian Congress was held in Minsk, which became the birthplace of many anti-Russian organizations. Of course, the successes of the Zionists in Russia would have been less significant if not for the support of the Russian police. As we have already said, in 1900 Colonel Zubatov, instead of an active struggle against Zionism, which had an openly anti-Russian orientation, began to help the Zionists in their work organizationally and financially. A number of Zionists (M. Vilbushevich, G. Shayevich, I. Shapiro, and others) became paid agents of the Russian police and, at their expense and with their support, traveled throughout Russia to organize Zionist work. With the knowledge of the police, Zionist circles, publishing houses, and various "educational" groups are being formed.

In the summer of 1901, with the support of Zubatov and his collaborators, the Jewish Independent Labor Party (ENRP) was created, which became a kind of

school of organizational work among Jews with the aim of "raising the material and cultural level of the Jewish proletariat." The party was created as a counterweight to the Bund, but in fact became a parallel nationalist structure and a form of Zionism.

In November 1901, the congress of the "Zionist Workers' Circles of Lithuania" adopted a resolution: "To recognize the enormous importance of the ENRP for the Zionization of the working masses and the need for independent workers' unions for the Jewish workers." The congress decided: "to promote every undertaking of the ENRP." ¹⁴¹

It lasted until 1903, when the government realized the danger of Zionism and banned it by a secret circular issued by the Ministry of the Interior.

Police support for Zionism played a major role in the revitalization of this movement and caused a number of serious conflicts on the ground. In some cases, it led to an intensification of the exploitative tendencies of Jewish capital and the emergence of clashes in the Pale of Settlement in the spring and summer of 1903.

The national riots in Kishinev in 1903 were the result of a sharp increase in Zionist work among the Jews of Kishinev. In fact, the Zionists provoked hundreds of ordinary people into retaliation, which led to disastrous results for the Jews. The left-liberal and Zionist press laid the blame for the national disturbances in Kishinev on the Russian government, and above all on the Minister of the Interior, Plehve. But this was a deliberate lie. Representatives of anti-Russian circles even fabricated a fake letter in which Plehve allegedly confessed to preparing for a pogrom. However, evidence suggests that Plehve acted strictly according to the law and immediately dismissed the Bessarabian governor Raaben, whose inaction had contributed to the unrest.

By giving his Zionist agents a free hand, Zubatov let the genie out of the bottle, for the actions of these agents had acquired an openly provocative character, aimed at discrediting the political system of Russia. The above-mentioned Shayevich, hitherto a fighter for the liberation of the Jewish nation, became an ardent cosmopolitan and began to preach strikes and strikes among the Christian workers, pretending of course, and openly boasted that he could "win them with the help of this or that gendarme." The methods used by Shayevich in organizing strikes included blackmail, intimidation, mass beatings

of workers who refused to support the strikers, and even threats to pour sulfuric acid on them. Zubatov's experiments in Odessa under the leadership of Shayevich ended in a grandiose strike in the summer of 1903, which undermined the position of the government in that city and rallied all anti-Russian elements.

The roots of the Russian liberal movement go far to the West, ideologically it took shape in the reign of Alexander II, but did not receive its organizational forms. In the 1990s, there was an active process of organizing liberalism into workers' structures, which in fact led to the merging of the liberal movement with Freemasonry into an inseparable connection in which everything was common, both ideas and leaders. Since the formation of the Union of Liberation, the history of Russian liberalism has been the history of Freemasonry. But before the Union of Liberation, there was another liberal organization in Russia, which proclaimed as its goal "the struggle for political freedom and the constitution"—the People's Law Party, organized by M.A. Nathanson and O.V. Aptekman. In a program published in 1894, its leaders called for "the unification of all opposition forces in the name of the destruction of the autocracy." Zemstvo institutions, certain universities, and scientific societies (the Free Economic Society in St. Petersburg and the Law Society in Moscow) became centers of Russian liberalism.

In the first half of the 1990s, in the big cities of Russia, and above all in Moscow and Petrograd, a number of powerful political groups arose, which were conventionally called "bosyaks" because they wanted to rely in their revolutionary struggle on a large stratum of barefoot, as well as "raznochintsy," meaning by this word the petty office intelligentsia. ^{This} movement was one of the foundations of the future Bolshevism and Leninism, but at that time it was called "Makhaevshchina" after the name of the Polish socialist Machayevsky, who wrote the book *The Intellectual Worker*. Makhaevsky and Lenin had one thing in common: the desire to rely on the declassed element. But what Lenin kept in the back of his mind and did not particularly advertise, Makhaevsky proclaimed as a program of action. The class ideal of the proletariat, according to this program, "is not socialism, but egalitarianism—the equalization of incomes, equality of property, the expropriation of the entire privileged society, not excluding the intelligentsia with its knowledge." The healthiest element of the working-class movement, in the opinion of Makhaevsky and his followers, is

the militant hooligan, the barefoot, the lumpen, who bring into the working environment a lively, sobering stream of "common proletarian sense." Future transformations belong to the barefoot man and depend "only on his 'impudent' demands, on his 'boorish' insatiability alone." To Makhaevsky's credit, he later renounced his teachings, whereas Lenin did his best to put them into practice.

At the end of the 19th century, the western region of Russia became a hotbed of the most extreme forms of revolutionary demonism. In addition to the Zionism we have already examined, a number of Social-Democratic organizations flourished here, among which the Jewish Social-Democratic organization, the Bund, was at first of particular importance.

Although the outer shell of this party was social-democratic, its real core was purely nationalist. The construction of a socialist paradise was planned only for the Jews. The organization was heavily conspiratorial, published a number of illegal publications, and had four printing houses, including in Minsk, Bobruisk and Bialystok. Many Bund cadres later formed part of the Zionist movement, which was actively fueled by Jewish capital both in Russia and abroad. As Zubatov noted, the Jewish movement gave the impression of something grandiose, almost inaccessible to influence. The Jewish conspirators displayed unparalleled bitterness, distrust, and obstinacy.¹⁴⁴

In 1896, St. Petersburg socialist circles discussed the pamphlet of Y. Martov (Tsederbaum) *On Agitation*. It was a work that proposed to turn Russia upside down, relying on the experience of the Jewish nationalist organization Bund. The autocracy and the state system of Russia were viewed from an irreconcilable position as enemies who had to be destroyed at all costs. The ideas of the pamphlet were warmly supported by the young Lenin, who set himself the task of transferring the struggle against historical Russia to a mass basis.

Based on the experience of the Bund and with its organizational support, a congress was held in Minsk in 1896, at which the Russian Social Democratic Labor Party was established. The congress was attended by only nine people (Lenin himself was not present, he was in exile) from a number of circles: the League of Struggle for the Emancipation of the Working Class, the Rabochaya Gazeta group, and, of course, the Bund itself. Although the party proclaimed itself a workers' party, there were no workers at the congress. In fact, the congress was organized and conducted by the Kiev group of Rabochaya Gazeta,

headed by B.L. Eidelman. Nine men (of whom only two were non-Jews) took the liberty of announcing the amalgamation of all the Social-Democratic groups and circles in Russia into a single party under the leadership of the Central Committee. In its leadership, the congress proclaimed the principle of centralism, but at the same time specifically stipulated the special rights of certain local committees, and above all of the Bund, which played a key role at the congress. The main task of the new party was declared to be the struggle against the legitimate Russian power and the construction of a "bright future – socialism."

Immediately after the congress, the leaders of the new party were imprisoned and, in fact, there was no party as a whole. As before, there were a number of social-democratic circles financed from abroad. The R.S.D.L.P. was created as a serious force by Lenin, who, after his exile, took it up and actually headed it. In 1901 he began to publish the newspaper *Iskra*, which dramatically raised his authority in social democratic circles. Lenin managed to oust the old leaders of Social Democracy—G. V. Plekhanov, V. Zasulich, and others—and from 1903 took control of most of the social democratic movement in Russia, known in history as Bolshevism.

From the very beginning, the Bolshevik Party was built as an anti-people conspiratorial organization. At the Second Congress of the RSDLP in 1903, Posadovsky (Mandelberg) bluntly stated that "all democratic principles must be exclusively subordinated to the interests of our party," including "the inviolability of the person."¹⁴⁵

From 1903 onwards, Lenin dramatically expanded the "social base" of his party at the expense of semi-intellectual strata devoid of national consciousness. There were many undergraduates and gymnasium students, but Lenin's party had a special affection for the lumpen-proletarian and bosyak strata of the population. Reliance on the barefoot, the criminal element is repeatedly recognized in Lenin's works. To enlist in the Bolshevik Party, Lenin wrote, "we must enlist everyone without exception: handicraftsmen, paupers, beggars, servants, barefoot, and prostitutes."¹⁴⁶

The Bolshevik Party was undoubtedly the party of Lenin, who gave it its character, made its main slogan the ineradicable hatred of historical Russia.

Lenin (his real surname was Ulyanov), both by origin and by mentality, belonged to a common type of intellectual, devoid of a national Russian consciousness, who treated with irritation or even hatred everything originally Russian. He was brought up by his mother, who inherited from her father, the baptized Jew Israel Blank, a formal and hostile attitude to the Orthodox faith. As for many baptized Jews, Blank's conversion to Orthodoxy was a form of opportunism and a desire to make a career. The spirit that reigned in the Ulyanovs' house gave rise to a whole series of revolutionary overthrowers of the Russian national foundations. Lenin's elder brother Alexander participated in the villainous attempt on the life of Tsar Alexander III and was hanged. The sisters and younger brother of the future Bolshevik leader participated in Bolshevik organizations from their youth.

Of course, with his great creative abilities and memory, Lenin put them at the service of the anti-Russian idea of overthrowing the state system of Russia. By the beginning of the 20th century, he was a complete type of anti-Russian fanatic, ready to use any means to achieve his goals, and above all terror. As early as 1901 he stated quite definitively: "In principle, we have never renounced and cannot renounce terror." ^{For} Lenin there was nothing sacred, his hatred of Orthodoxy and religion in general was truly pathological. In his opinion, "any religious idea about every god, any flirtation with a god is an unspeakable abomination... the most dangerous abomination, the most vile contagion." ¹⁴⁸

Lenin was very unkind, vindictive and vindictive. As a man who knew him from the emigration wrote about him: "Lenin was cruelly stubborn on all occasions, he could not tolerate other people's opinions, no matter what they were expressed, and not only in politics, envious to the point of frenzy, he could not allow anyone but him to remain victorious. The cruel and evil in him was evident in any argument, as well as in a game of croquet or chess when he lost. To show independence, to argue with him about anything, or to beat him at croquet, was to make an enemy once and for all in Lenin." ¹⁴⁹

Lenin led the party by dictatorial methods, rigidly and unswervingly leading his people to leadership positions. In the struggle against his political rivals, even within the party, he dealt with all possible methods, not shying away from slander and defamation, renouncing his words and promises when it was profitable for him. As early as 1904, Plekhanov spoke about Lenin's methods of

political work. ^{1t} was with this ideal that Lenin's party came to the revolution of 1905.

From his character, Lenin also brought to Bolshevism a commitment to the spirit of Zionism.

Zionism and Bolshevism developed in parallel in Russia, although the former preceded the latter in time. They were intertwined with their roots, closely intertwined with their crowns. Not a few ardent Zionists have become ardent Bolsheviks, and how many Bolsheviks have become Zionists! The well-known figure of Jewry, I. M. Bickerman, in his collection "Russia and the Jews" rightly noted that "for all the differences in content and paths, there are deep formal similarities between Zionism and Bolshevism." ... "As the Bolshevik knows the surest remedy against evil: socialization, so does the Zionist: Zion." The Bolshevik does not want to wait for evolution, and this is characteristic of him; The Zionist cannot wait, for he has to start all over again. Both are alien to the idea of tragic life as such; Both renounce the old world with equal determination, although the world of the one is not the world of the other; One and the other each has its own promised land, which flows with milk and honey. This unity of schemes imposes a striking stamp of similarity on the thinking, figures of speech, and habits of the Zionists and Bolsheviks. The Zionist, as a Bolshevik, knows no proportions, degrees, or measures; With him, any particular acquires a universal significance, a mustard seed grows into a baobab, an imaginary fifty dollar into a cash billion."

Bolshevism was born of the impatience and intolerance of the radical part of Jewry, which kept in the recesses of its soul the sweet dream of Zion.

The formation of the Party of Social-Revolutionaries (SRs) has as its prehistory the organization in 1899 in Minsk of the "Workers' Party of Political Liberation in Russia", the founder of which was a group of Jews headed by the Minsk pharmacist G.A. Gershuni. Its branches were also in other cities of Russia. The political goal of the party was the destruction of the Russian state system, and the main method of struggle was terror. The party did not last long, many of its leaders joined the Socialist-Revolutionary Party, the Combat Organization, which was headed by Gershuni himself.

Gershuni is a figure akin to Azef, a true Jesuit. To achieve his secret goals, he used any means. Arrested in February 1900 in the case of the Workers' Party of

Political Liberation in Russia, the former confessed to everything and was released without consequences. At the investigation, he presented himself as a kind of misguided idealistic Jew, working for the good of his people. However, as further events showed, he was one of the most terrible and cynical killers.

The Socialist-Revolutionary Party entered the political arena as a terrorist organization "specializing" in the assassination of Russian statesmen.

In April 1902, the Socialist-Revolutionary Party began a series of terrorist acts against Russian statesmen. The first victim of the terrorists is the Minister of Internal Affairs Sipyagin, by accident an attempt on the life of the Chief Procurator of the Synod Pobedonostsev failed. The murder of Sipyagin was followed by the murders of the governor of Poltava, Prince Obolensky, and the governor of Ufa, Bogdanovich.¹⁵¹

But, of course, the main action of the SR militants was the murder of the Minister of Internal Affairs of Russia, Vyacheslav Konstantinovich Plehve, a remarkable Russian patriot and statesman who defended the original path of Russia's development. Socialist-Revolutionary bandits killed him around the corner in the summer of 1904. The murder of the Minister of the Interior by a gang of the Socialist-Revolutionary Party dramatically increased its popularity in the camp of anti-Russian elements. Various anti-Russian, mainly nationalist, forces began to form around it. As the Socialist-Revolutionary leader Chernov admitted, the attraction to his party was evident among the Polish Socialists (PPS) and the Armenian Socialists (Dashnaktsutyun); Negotiations with it were initiated by the newly formed party of Georgian Socialist-Federalists, which included the Georgian Socialist-Revolutionaries; In Latvia, along with the traditional Social-Democratic Party, the Latvian Social Democratic Union, which is sympathetic to the Socialist-Revolutionaries, has separated; The Byelorussian Socialist Community departed from the Russian Social-Democrats and became closer to the Socialist-Revolutionaries. In Finland, the Active Resistance Party, allied with the Socialist-Revolutionaries and inspired by their militant methods, arose side by side with the traditional Passive Resistance Party.¹⁵²

Distemper

Chapter 19 Russophobia is on the rise. - Japan as a tool of the Western powers. Japanese aggression. "A treacherous attack. "A huge numerical advantage of the Japanese. — The Death of the Russian Fleet. — Defense of Port Arthur. "Mukden." "Tsushima." "Japan is asking for peace.

The growing power of the Russian state worried the Western countries. They were especially concerned about the growing Russian influence in Asia and the Middle East, where the colonial interests of Britain, France, and Germany were being infringed.

Russophobia has become a leading factor in world politics.

Small and economically weak at the time, Japan became a tool of the Western powers to weaken Russia in the Far East. Russia's interests here were limited to measures to strengthen the defense capability of the eastern borders and were not aggressive at all. The Russian government was concerned about the attempts of the Western powers and Japan to dismember and enslave China, to turn it into a series of colonial possessions that rested on the body of Russia. It was in the interests of the Russian people to have an independent and friendly China. This position of the Russian state did not suit either the Western countries or Japan (although it was not given much importance at the time).

Wishing to weaken Russia, especially in this region, Britain and the United States took Japan under their special protection (special treaties were concluded), gradually pushing it into war with Russia. President Roosevelt even warned that if anyone tried to oppose Japan, he would "immediately take her side and go as far as necessary."

The upcoming aggression against Russia was also supported by Germany. "If England and Japan act together," Wilhelm II wrote to Bülow in 1901, "they can crush Russia. But they have to hurry, or the Russians will become too strong." ¹⁵³

The Japanese prepared for war in advance. As early as the early 1900s, troops were concentrated at strategic points in the future theater of war, exercises were conducted, and logistical support was organized. Particular emphasis is placed on the construction of the fleet and the training of the naval crew.

For Japan itself, the coming war was of great national significance. Through it, Japan wanted to assert its influence on the mainland, the main obstacle for

which was Russia's peace-loving position. The Western powers, primarily the USA, Germany, and Great Britain, are actively assisting Japan in rearmament, training, and military supplies for the army. In particular, German instructors rebuilt the Japanese army in a modern way.

By 1904, Japan had amassed a military force on the Far Eastern border with Russia five times larger than the Russian armed forces in the region. They were equipped with the most modern Western European and American weapons. The Japanese fleet was at least twice the size of the Russian Pacific Fleet.¹⁵⁴

The Tsar was well aware of the great importance of strengthening Russia's Far Eastern borders. The information he received spoke of political preparations for the struggle against Russia on the part of Japan, secretly provoked by the anti-Russian forces of the United States and Western European countries. The Far East was the most vulnerable point of the great power, primarily due to its great remoteness from the center and sparsely populated. This, of course, could not be ignored by Russia's enemies, who even then thought not only about China, but also about the untold riches of Siberia.

From the very beginning of the reign of Nicholas II, the fortification of the Far Eastern Navy was accelerated. The program of replenishment of the Pacific squadron, adopted in 1895, provided for the simultaneous construction of 7 battleships, 2 cruisers of the first rank, a coastal defense battleship, 2 gunboats, 1 mine cruiser, 1 minesweeper and 4 counter-torpedo boats.¹⁵⁵ The total cost of the program was 326 million rubles.¹⁵⁶ Construction was carried out exclusively at Russian shipyards, which were loaded to the limit.

In 1903, the Tsar approved a new program, according to which 4 squadron battleships, 2 cruisers, 2 minelayers and 2 submarines were built. In total, before the war with Japan, 513 million rubles were allocated to the Russian fleet, which was about a quarter of the annual budget of the state. Russia's naval power would have increased even more significantly if it had not been for the opposition of the Minister of Finance S.Y. Witte, and then V.N. Kokovtsov. Witte objected to the order abroad of warships with a total value of 163 million rubles, and Kokovtsov succeeded in reversing the decision of the Special Conference to allocate 50 million rubles for the purchase of two battleships being built in England for Chile and Argentina, which were supposed to be included in the 2nd Pacific Squadron.¹⁵⁷

On the eve of the war, the fortress and howitzer artillery was re-equipped. The Tsar was alarmed to learn about the dangerous shortage of weapons for the Russian fortresses. In 1903, on the report of the War Department, he wrote: "I declare once again in the most categorical manner that the question of the shortage of guns in our fortresses seems to me formidable... The time has come to resolve the matter vigorously, at all costs."

In 1897, the first stage of rearmament of the Russian army with a three-line rifle of the 1891 model was completed. In 1898, the second stage of rearmament began. At the same time, the army is being equipped with a new field three-inch rapid-fire gun. By the beginning of the Japanese war, the army had received 7,150 three-inch guns. In total, by the beginning of the Japanese aggression, 257 million rubles had been spent on rearmament of the army, which, together with the expenditure on the fleet, amounted to a gigantic amount for those times - 775 million rubles. Realizing this, the Japanese military, secretly instigated by all the world's anti-Russian forces, hastened to attack.

Japan's decision to attack Russia in 1904 was in no small part due to the fact that the Great Siberian Route had not been completed by that time. The Siberian and Chinese-Eastern railways are not fully adapted for military transportation, and the Circum-Baikal and Amur roads, which provide traffic on Russian territory proper, are not yet ready.

Train traffic in this direction was restrained. Due to the lack of sidings, which were planned to be built later on the Siberian railway, it was possible to pass no more than 8-10 pairs of trains per day. Thus, the possibility of a rapid concentration of troops in the Far East was limited. As a result, the army could receive no more than half of the military contingent and combat equipment it needed, which was sufficient at bases in Central Russia. Later, a special state commission, having studied the situation, came to the conclusion that with the higher carrying capacity of the Siberian Railway, the outcome of the war with Japan could have been different.¹⁵⁸

On January 24, 1904, Japan broke off its diplomatic relations with Russia and recalled its representatives. War seemed inevitable, but nevertheless, until the last moment, the Tsar hoped for the prudence of the Japanese. However, on January 27, Japan treacherously attacked the Russian squadron in Port Arthur without declaring war, putting out of action several of the best Russian

battleships. At the same time, the Japanese attacked Russian ships anchored in Chemulpo (Korea). A Japanese squadron of six battleships and eight destroyers attacked the cruiser Varyag and the gunboat Koreets. As a result of an unequal heroic battle, the Russians had to retreat and scuttle the ships so that they would not fall prey to the Japanese. The cruiser Varyag covered itself with immortal glory in this battle. The enemy suffered significant damage: a destroyer was sunk, two cruisers were damaged.

The Tsar's Manifesto stated:

"To all our loyal subjects.

In order to preserve the peace dear to Our hearts, We have made every effort to strengthen peace in the Far East. For these peaceful purposes, we have agreed to the revision of the agreements existing between the two Empires on Korean affairs proposed by the Japanese Government. The negotiations initiated on this subject, however, were not brought to an end, and Japan, without even waiting to receive the last proposals in reply from our Government, announced the termination of negotiations and the severance of diplomatic relations with Russia. Without giving notice that the interruption of such relations marked the opening of hostilities, the Japanese Government ordered its torpedo-boats to make a surprise attack on our squadron, which was stationed in the outer roadstead of the fortress of Port Arthur.

Upon receipt of the report of Our Viceroy in the Far East, we immediately ordered an armed force to respond to the challenge of Japan..."

The Viceroy of the Tsar in the Far East, Adjutant General Alekseev, was appointed commander-in-chief of all the armed forces of the Japanese front, General Zhilinsky became chief of staff, Minister of War Kuropatkin became commander of the Manchurian Army, and Admiral Makarov headed the Pacific Fleet.

The treacherous, surprise attack of the Japanese gave them a huge strategic advantage. In the first days of the war, they managed to destroy or disable part

of the already small Russian fleet. On February 24, a remarkable Russian naval commander, Admiral Makarov, arrived in Port Arthur and began to prepare the Russian squadron for a general battle.

The Russian sailors fought bravely. On 26 February, the destroyer Steregushchiy, returning to Port Arthur from reconnaissance, was surrounded by four Japanese destroyers. In the heroic unequal battle, almost the entire crew of the destroyer, led by Lieutenant Sergeev, was killed. The Japanese attempted to take the destroyer in tow, but the two surviving sailors opened the kingstons and perished with the ship.

On March 31, when the Japanese squadron led by Admiral Togo appeared near Port Arthur, Admiral Makarov led the Russian ships to the outer roadstead, intending to give battle to the enemy and lure him under the fire of the Russian coastal batteries. The outcome of the battle, which was successful for the Russians, was predetermined by a tragic accident, the flagship Petropavlovsk, on which the commander of the fleet, Admiral Makarov, was, exploded on a mine. After Makarov's death, the remnants of the Russian squadron were locked up in Port Arthur. At the end of April, Russian sailors received an order to break through to Vladivostok. Eighteen Russian ships were forced to engage forty-eight Japanese ships. In the beginning, the battle was in favor of the Russians, and the Japanese ships, especially the flagship Mikasa, were so badly damaged that Admiral Togo considered retreating. But then a Japanese shell killed the Russian squadron commander Witgeft, and another shell disabled the steering of the flagship. Left without leadership, the Russian squadron dispersed. Part of it returned to Port Arthur, and the rest disarmed in neutral ports. The Russian fleet in the Far East was virtually gone.

The death of the Russian squadron predetermined Russia's further defeats in this war. Without support from the sea, many operations of the Russian army were jeopardized.

The Japanese army was organized on the German model and was well equipped. The combat strength of the troops at the beginning of the war was 140,000 bayonets and sabres with 684 guns, and by the end of the third month of the war this number could be increased to 200,000 bayonets and sabres with 720 guns. Immediately after the outbreak of the war, Russia could oppose Japan with no more than 25,000 bayonets (not counting the garrisons of the

fortresses), and in two or three months with 70,000 bayonets and sabres with 160 guns for field operations and about 30,000 bayonets in the garrison of the fortress of Port Arthur, the construction of which was not completed.¹⁵⁹

On land, the Japanese command developed offensive operations simultaneously against Port Arthur and in southern Manchuria.

The Japanese attempt to capture Port Arthur at one blow immediately failed. Despite the huge numerical advantage of the enemy, the Russian soldiers, led by General R.I. Kondratenko, managed to surround the Japanese, driving them into a sack. Russian artillery, using searchlights, fired point-blank at dense masses of the enemy. Japanese losses in the first assault on Port Arthur amounted to 15,000 men (against 6,000 Russians). The resolute rebuff sobered up the Japanese command and significantly improved the position of the Russian army in Manchuria.

In 1904, the Tsar did everything to provide the Japanese front with troops and weapons. He spends most of his time in the train, mobilizing troops and personally participating in organizing their dispatch to the Japanese front: Kolomna and Tula, Penza and Syzran, Belgorod and Poltava. Troops arrive at the Far Eastern positions.

Japanese victories in this area were most often achieved at the expense of huge casualties. In the Battle of Liaoyang, the Japanese lost more than 24,000 soldiers and officers, while the Russians lost 18,000. The Japanese feared that the Russians would counterattack and surround them. But at the most decisive moment, the commander, General Kuropatkin, gave the order to withdraw.

The heroic defense of Port Arthur lasted 157 days. After the first defeat, the Japanese began intensified siege work. On 6 September, they launched a second unsuccessful assault, which cost them heavy losses. The third assault also failed. It was not until December 20 that the fortress fell. Its heroic defenders fulfilled their combat mission: the 50,000-strong garrison of Port Arthur diverted an entire army, the number of which reached 100,000 people. In total, the Japanese command threw 200,000 men near Port Arthur. The total losses of the Japanese under this fortress reached 110,000 soldiers and officers, while the Russians lost 27,000. The defense of Port Arthur became a valiant page in the Russian art of war, repeating the feat of heroic Sevastopol.

The fall of Port Arthur worsened the strategic position of the Russian army. Japan's victory was consolidated in the grandiose Battle of Mukden (February 1905), in which more than half a million men and 2,500 guns took part on both sides. Poor organization of military operations on the part of the Russian command forced the Russians to retreat. In this battle, the Russian army lost 90,000 men, including 21,000 prisoners, and the Japanese more than 70,000.

The last major mistake of the Russian military command in this war was Tsushima. The military persuaded the Tsar to send a Russian Baltic squadron to the Japanese front. This squadron was much weaker than the Japanese in all its respects.¹⁶⁰ The Japanese ironclads, except one, were new fast ships, and the Russians were obsolete and slow-moving. The Japanese had twice as many cruisers as the Russians, and seven times as many destroyers. To send such a fleet to meet the Japanese would be suicidal. Moreover, the sailors had to travel 17 thousand miles around the world. The passage of the Russian squadron was fraught with great difficulties. Not only the British, who were allied with Japan, but even the French did not allow Russian ships to load coal, fresh water supplies and carry out repairs. In May 1905, the Russian squadron entered the Yellow Sea, where it engaged in an unequal battle with the Japanese fleet in the Tsushima Strait and was almost completely destroyed.

After Tsushima, the Japanese landed troops in two divisions on Sakhalin, and the island became the arena of the heroic struggle of 3-4 thousand convicts against numerous enemy troops.

Despite the victories won, Japan's forces were rapidly depleted. After Mukden, the Japanese army ceased active operations and switched to trench warfare. Japan's economy and finances have been undermined. But the main thing is the huge military losses that it has suffered. Japan lost 270,000 people in the fighting, including 86,000 dead.

The death toll from Russia was 36,000 less. The economic and financial situation remained stable. The State Bank of Russia did not stop the exchange of bank notes for gold for a single day, i.e. the gold currency was preserved. The capacity of the Great Siberian Route increased several times, and fresh military forces and modern weapons were sent to the Japanese front. Later, Japanese generals admitted that by the summer of 1905 the capabilities of the Japanese

army had reached the limit and it would not have withstood another Russian offensive.

Under these conditions, the forces that provoked Japan into a war with Russia worried that further military action would lead to the complete defeat of Japan and a sharp strengthening of Russia's position in the Far Eastern region. In the United States and Great Britain, agitation began for a peace that would consolidate Japan's military victories and Russia's national humiliation. In the U.S., for example, the press, especially the Jewish press, which until recently unconditionally supported Japan's aggression, began to talk about peace.

It is very significant that such work is also carried out through secret Masonic channels. For example, as early as February 4, 1905, the secret "International Bureau for the Cooperation of Freemasons" sent out an appeal to all Masonic associations and groups, calling for the organization of propaganda for the cessation of the Russo-Japanese War. ^A few days after the Battle of Tsushima, the Emperor of Japan wrote to President Roosevelt asking him to negotiate peace with Russia, since Japan could no longer continue the ^{war,162} and on May 25 the American ambassador in St. Petersburg addressed the Tsar with proposals for peace.

The Russian Tsar did not want to make peace until the enemy was defeated. He understood that Russia was ready to continue the war, and Japan was completely exhausted. The defeat of Japan, in the opinion of the Tsar, is inevitable and depends only on time. However, the Tsar had to negotiate peace. He was forced to do this not by Japanese weapons, but by internal turmoil, which struck the Russian state more terrible than any foreign invasion. The events of 1904-1905 showed that anti-Russian forces inside Russia, supported by world Freemasonry, were trying to use the war to overthrow the legitimate Russian government.

Chapter 20 A secret war against Russia. "The Japanese secret services are mobilizing and financing the Russian revolutionaries. — Preparation of an armed uprising. - Supply of foreign weapons. - Activation of the liberal-Masonic underground. "The Masonic Union of Liberation is giving the signal for revolution. —

A meeting of anti-Russian forces in Paris. — The beginning of the first anti-Russian revolution.

The most terrible war against Russia was waged not on the battlefield, but behind the backs of the fighting Russian soldiers. At the beginning of 1904, the Japanese intelligence service organized a whole network of subversive and espionage organizations formed from revolutionary elements hostile to Russia. The organization was generously supplied with money for revolutionary work and espionage. In Western Europe, this network is headed by the former military attaché in St. Petersburg, Colonel Matair Akashi, who led these organizations from Stockholm. In July 1904, Akashi established contact with Lenin and Plekhanov through the terrorist Vera Zasulich, and jointly developed a plan for revolutionary work. Japan allocates money for the organization of strikes and riots in Russia, and through proxies and organizations finances trade union funds to support strikers under the leadership of revolutionary spies. Through Akashi and his men, the revolutionaries received 750,000 yen for the purchase of weapons, and on January 4, 1905, with Japanese money, Lenin published the first issue of the Bolshevik newspaper Vperyod, calling for the overthrow of the Russian state system. Japan allocates 40,000 yen to organize an uprising in the Black Sea Fleet in order to prevent its redeployment to the Far East.¹⁶³

Russian intelligence did not manage to reach Colonel Akashi's subversive anti-Russian center immediately. But, having installed it, she infiltrated her agent there, who periodically reported to St. Petersburg about Akasha's plans.

In his meetings with the revolutionaries, Colonel Akashi insisted on the organization of armed insurgent detachments numbering up to 100,000 men, making it clear that the Japanese government was ready to arm these detachments at its own expense. "We are ready," Akasha told the revolutionaries, "to help you financially for the purchase of weapons, but most importantly, to prevent this movement from cooling down and thus to introduce into Russian society an element of constant agitation and protest against the government."¹⁶⁴

In Russia, Akashi had a network of agents through whom he maintained contact with the revolutionary parties on the ground.

Akashi places special emphasis on his work among the revolutionaries of the national outskirts of Transcaucasia, Finland, and Poland. He organized large arms transports to Tiflis, Baku, and Batum.

In a conversation with his agent, the revolutionary Georgy Dekanozov, Colonel Akashi instructs him to make his speeches anti-government, anti-tsarist, and therefore proposes to smash the property belonging to the Appanage Department. On Akash's instructions, a number of subversive actions are being carried out in this direction in the Taurida province.¹⁶⁵ In May alone, Dekanozov received 125,000 francs for various travel expenses.¹⁶⁶

One of the main agents of Akasha was the Finnish revolutionary and freemason Connie Zilliacus, a hardened criminal swindler capable of any crime. Through Zilliacus, Japanese money was distributed among the leaders of the revolutionary parties.

In the spring and summer of 1905, it was planned to ship about 25,000 rifles to Russia. In the spring of 1905 alone, Japanese intelligence provided the revolutionaries with funds for the purchase of 14,000 rifles at a total cost of 382,000 francs. In addition, 200,000 francs from Japanese money were received by the SRs for the purchase of the yacht Calixta Garzia and the payment of the crew.¹⁶⁷ Preparations were made for the dispatch of arms via Hamburg and Marseilles. Equipment for the underground printing house was sent from Marseilles.

Russian intelligence, which carried out a secret search of Akasha's apartment, found his correspondence with Russian revolutionaries, lists of agents (Grossfeld, Dodson, Reinstein, etc.), and proclamations printed on a hectograph in Russian. One of the proclamations called on all the revolutionary factions to wage a common struggle against the autocracy according to the plan outlined by Gapon.¹⁶⁸

Akashi hurries the revolutionaries to smuggle weapons to Russia. "Work vigorously. Find a way to send. We must finish soon" (May 1905). Among the papers of the Japanese agent, the Finnish nationalist Zilliakus, Russian intelligence finds a note listing the number of weapons handed over to the revolutionary parties: 8,000 rifles to the Finnish nationalists, 5,000 rifles to the Georgian nationalists, 1,000 to the Socialist-Revolutionaries, 8,000 to other

socialist parties, and another 500 Mauser carbines to be distributed among the Finnish nationalists and the Socialist-Revolutionaries.¹⁶⁹

The revolutionaries themselves were reluctant to admit that they had received money from representatives of foreign countries, although this slips through in some memoirs. For example, the terrorist B. Savinkov wrote that American millionaires had allocated a million francs for the anti-Russian revolution, and had set the condition that this money should be used for arms and distributed among all the "revolutionary parties."

On June 16, 1905, the ship Calixta Garzia, loaded with weapons, left the port of Hamburg and headed for^{Russia.170} In Finland, under the leadership of K. Zilliacus, two clandestine factories were built for the production of bombs, which were prepared from special paper and filled with dynamite. Bombs were produced by the thousands.¹⁷¹

In addition to Japanese money, Russian revolutionaries receive huge sums of money from anti-Russian organizations and individuals in Europe and America. Foreign Masonic lodges subsidize mainly liberal organizations, primarily the Liberation Union. Terrorist anti-Russian parties are financed by Jewish organizations or simply wealthy Jews. American Jewish millionaires donated many millions of dollars to the revolution in Russia, especially a certain Jacob Schiff, the owner of the banking house of Kuhn-Leeb, Co. in New York.

The total amount of foreign money directed to the revolution in Russia is, according to rough estimates, at least \$50 million. A huge figure for those times.

At the very beginning of the war with Japan, the Masonic (liberal) Union of Liberation was the first to become active. In January 1904, he moved his activities from Switzerland to St. Petersburg. A constituent congress is held to establish local organizations. 50 representatives from 22 cities are gathering. The Union set itself the task of liquidating the autocracy, "liberating" Russia from its original principles, and recognizing the right of nationalities to free self-determination, i.e., the dismemberment of the country. The Council of the Union of Liberation included prominent freemasons: chairman I.I. Petrunkevich, members N.N. Lvov, D.I. Shakhovskoy, V.Y. Bogucharsky, S.N. Prokopovich, P.D. Dolgoruky, M.M. Kovalevsky. At the same time as the Union of Liberation, another illegal organization appeared, the Union of Zemstvo Constitutionalists, whose aim was to prepare appeals to the Tsar demanding the introduction of a

constitution on the Western model. This "Union" was headed by almost the same figures as in the "Union of Liberation", and first of all by D.I. Shakhovskoy and the Dolgorukov brothers.

In September-October 1904, on the initiative of the Japanese revolutionary spy Connie Zilliacus and with Japanese money, a meeting of the "opposition and revolutionary parties" of the Russian state was held in Paris. At this conference, the three main branches of the anti-Russian forces, the Masonic-Liberal, the Socialist, and the Nationalist, fraternized and conspired against Russia. The Masonic-liberal branch was represented at this meeting by the leaders of the Union of Liberation: V.Y. Bogucharsky, Prince Pyotr Dolgoruky, P.N. Milyukov and P.B. Struve. The socialists were represented by the terrorist and at the same time the police officer Azef, the leaders of the Socialist-Revolutionaries, V. M. Chernov and Nathanson.

Polish, Latvian, Finnish, Armenian, Georgian and, of course, Jewish nationalists were richly represented.

The Paris Conference of Anti-Russian Forces passed a resolution on the "destruction of the autocracy" and on the creation of a "free democratic system on the basis of universal suffrage." The participants spoke in favor of using all possible means in the struggle against the legitimate Russian government, including widespread terror. One of the most important results of the conference was that its participants recognized the "usefulness" of Russia's defeat in the war with Japan for the cause of "liberation" and called for all possible assistance in this regard.

Later, Milyukov tried to assert that the leaders of the Union of Liberation did not participate in the adoption of revolutionary resolutions, although the intelligence data of the Russian police fully exposed them.¹⁷²

In the autumn of 1904, on the initiative of the Union of Liberation, a congress of Zemstvo leaders was held, which was attended by 105 delegates representing 33 provinces, including 32 chairmen of provincial councils, 7 provincial representatives of the nobility, 11 titled persons (including 7 princes). The congress is to discuss the question of "the general conditions of state life and the changes desired in it." The spirit of Masonic liberalism prevails at the Congress. 71 people vote in favor of the creation of an elected legislative representation, and only 27 vote in favor of a legislative advisory one. The

leaders of the congress, headed by P. Dolgoruky and D. Shipov, visited the Minister of Internal Affairs Svyatopolk-Mirsky and, in fact, demanded that he exert pressure on the Tsar and force him to establish a constitution in the form of a royal grant.

The mood of the Russian intelligentsia and part of the nobility was developing in the direction of confrontation with the legitimate authorities. It was considered bad form to support the government. Through the liberal and socialist press, the idea is being implanted in the public consciousness that a better life can be achieved only "in a violent, revolutionary manner." Compromise was rejected. Cooperation with the authorities was regarded as a betrayal. The fundamental foundations of statehood, national traditions and customs were mocked, declared obsolete and backward. Russian patriotism is being vilified and ridiculed. The authorities were opposed by a certain "progressive public".

At a time when thousands of Russian soldiers were dying on the Japanese front, this "progressive" public was preparing trouble in the country. A terrible thing was happening: a significant part of Russian educated society and the ruling class wanted Russia to lose in the war with Japan. A wave of blind hatred of the Fatherland flooded the heads of Russian intellectuals devoid of national consciousness.

The nobility and the intelligentsia awaited the fall of Port Arthur and other Russian fortresses with a kind of pathological voluptuousness. "A common secret prayer," wrote the German journalist G. Ganz, who lived in St. Petersburg during the war, "not only of liberals, but also of many moderate conservatives at that time, was: 'God, help us to be defeated.'"¹⁷³

What can we say about the intelligentsia when such a position was shared by some statesmen! In July 1904, the disgraced politician S.Y. Witte cynically declared: "I am afraid of rapid and brilliant Russian successes; they would make the leading circles of St. Petersburg too arrogant... Russia still has a few military setbacks to experience."

On the day of the fortieth anniversary of the judicial statutes, November 20, 1904, the "progressive public," on the initiative of the Union of Liberation, conducted a "banquet campaign" throughout the country. With a wave of a single conductor's baton, all participants are invited to accept the same

proposals to the government with the desire to limit the tsar's power. In 34 cities, 120 meetings and rallies were held, in which 50,000 supporters of the Union of Liberation participated.

The new Minister of Internal Affairs, Prince Svyatopolk-Mirsky, calls for confidence in the social forces, by which he meant the liberal circles of the Western spirit. It allows congresses of Zemstvo leaders, relaxes censorship, and even partially grants amnesty to state criminals. Central to his November reform project was the proposal to include elected representatives from the zemstvos and city councils in the State Council. The pinnacle of his reformism was the preparation of the decree of December 12, 1904 "On Measures to Improve the State Order."

By proclaiming an "era of trust," Mirsky completely loses control over the situation in the country and the activities of anti-Russian destructive forces. At a time when it is necessary to curb the insolent demonism with a firm hand, the authorities flirt with it in a humiliating way.

And the situation was getting worse and worse. In early December, riots broke out in Moscow. A mob, led by revolutionary instigators, came with red banners to the Governor-General's house. A shot rang out from the crowd. Riots take place on Strastnaya Square, Kuznetsky Most and Okhotny Ryad.

In St. Petersburg, SR militants are preparing an attempt on the life of the Tsar, which was to be carried out at a ball. Terrorist Tatyana Leontyeva managed to sneak into the trust of the organizers of one of the social balls and received an offer to engage in the charity sale of flowers. It was she who offered to personally commit regicide. However, the ball was cancelled.¹⁷⁴

Prince Mirsky's policy paralyzed the Ministry of Internal Affairs. Many of his officials, who do not agree with the minister's policy, take a wait-and-see attitude or even resign. At the end of 1904, the Tsar's uncle, the Moscow Governor-General, Grand Duke Sergei Alexandrovich, resigned. At the same time, his assistant A.G. Bulygin resigned. At the same time, the mayor D.F. Trepov also left Moscow (went to the active army). In difficult times, the second capital found itself practically without power, the highest official remained the assistant chief of police, General M. Rudnev.¹⁷⁵

The situation was becoming more and more alarming. The government, and above all the Minister of Internal Affairs, Svyatopolk-Mirsky, flirted with the

"public" who wanted to destroy the state. The situation was aggravated by the fact that the growing unrest was clearly controlled from a single center.

At the very beginning of 1905, even the future Freemason and future chief of the gendarmes, V. F. Dzhunkovsky, who was then on close terms with the Grand Duke Sergei Alexandrovich, noted that the actions of the extreme left parties were inspired and undertaken on the general instructions of the Revolutionary Committee, which was abroad.¹⁷⁶

Moreover, as early as the end of 1904 and the beginning of 1905, anti-Russian forces formed a secret government, the members of which were mainly 'Freemasons'. Later, during the arrest of M. Gorky, they found a draft of an appeal to society and, in the event of a coup, a list of the Provisional Government. It included almost all the persons who had come to the Minister of Internal Affairs Svyatopolk-Mirsky on behalf of the "public" on the eve of January 9. After the riots of January 9, all of them were arrested, except for K.K. Arseniev (a well-known Freemason who tried to keep a low profile), who was not on the lists. In particular, E.I. Kedrin, A.V. Peshekhonov, I.V. Gessen, V.A. Myakotin, N.I. Kareev, V.I. Semevsky were arrested.¹⁷⁷

Chapter 21 Gapon and his organization. "The Secret Five." — Connection with the Masonic Liberation Union. - January 9 as a provocation of the revolutionaries. - Liquidation of Gapon by the revolutionaries as a witness.

The assault detachment of the anti-Russian forces was the "Assembly of Russian Factory Workers of St. Petersburg" founded by Colonel Zubatov, headed by the priest Gapon, who was in constant contact with the activists of the Union of Liberation. On Zubatov's advice, Gapon expands the scope of his activities. In the spring and summer of 1904, he organized a number of branches of his "Assembly" both in the districts of the city and in some factories, in particular in Putilovsky. Moreover, he is trying to create similar organizations in a number of provincial cities in Russia, although he has not succeeded.

If in November 1903 Gapon's organization consisted of 30 people, then at the end of May 1904 - 750 people, and by the autumn of the same year - already

1200 people. ^{From} the very beginning, the workers' organization was not so much under the control of the police as under the control of the socialists, and above all under the control of the Karelin. The socialists, of course, sought to use their methods for the aims of the movement which they had outlined.

A circle of like-minded people (the "Group of Five") has been formed, who, behind the backs of ordinary members of the workers' organization, are hatching a plan of struggle against the existing system. The "secret five" included Gapon himself, A. Karelin, D. Kuzin, I. Vasiliev and N. Varnashov.

The famous petition of January 9, 1905 was drafted by the "secret five" as early as March 1904. As one of the members of the "five" N. Varnashov says:

Having ordered that he was not at home, shut the door tightly, and having previously bound everyone on his word of honour that what was to be discussed would remain a secret, Gapon took out a sheet of paper written in red ink, and, suggesting that the contents should be discussed, read it. It was a petition on January 9, 1905, and at that time it was seen as the program of the Assembly's leading group.

It consisted of three paragraphs, each of which contained several paragraphs.

Point I enumerated measures against the ignorance and lack of rights of the Russian people.

Point II — Measures against people's poverty.

Point III: Measures against the oppression of capital over labour.

The proposed program was not a surprise to any of those present, for it was partly by them that Gapon was forced to work it out. ¹⁷⁹

The programme was of a purely Social-Democratic character and contained demands for the complete social reconstruction of Russia.

I. The measures against the "ignorance and lack of rights of the Russian people" were as follows:

- freedom and inviolability of the person, freedom of speech, freedom of the press, freedom of assembly, freedom of conscience;
- general compulsory public education at public expense;

- the accountability of ministers to the people and the guarantee of the legitimacy of governance;

- equality before the law for all without exception;

- and the immediate return of all victims of their beliefs.

II. Measures against the "poverty" of the people:

- the abolition of indirect taxes and their replacement by a progressive income tax;

- the abolition of redemption payments, cheap credit, and the gradual transfer of land to the people.

III. Measures against the "oppression of capital over labor":

- labor protection by law;

- freedom of consumers' production and trade unions;

- 8-hour working day and overtime rationing;

- freedom of struggle between labor and capital;

- the participation of representatives of the working class in the drafting of the draft law on state insurance for workers;

Normal wages.

Having worked out the program of their organization, the "five" decided "to keep it secret and to carry on further work under the banner of this program, not to express it directly, but to constantly introduce it into the consciousness of the assembled workers at every opportunity" (N. Varnashov).

By the autumn of 1904, the activities of Gapon's organization had acquired a mass character. In St. Petersburg, Panina's People's House, with a hall for a thousand people, was already crowded with workers and various revolutionary elements, which, however, did not yet manifest themselves openly. In the afternoon, business meetings and discussions were held in the Sobranie. In the evening, there were more people, music was playing, buffets were working, artists and writers were performing.

In November, Gapon held a meeting with the leading representatives of the liberal-Masonic Union of Liberation: Kuskova, Prokopovich, and Bogucharsky. At this meeting, a common action plan is agreed upon. The "Liberators" were very pleased with Gapon's far-reaching plans.

On November 28, a meeting of Gapon's "staff" (the "secret five") was held, at which the plan of the "conspiracy to act" was adopted in general terms. G. Gapon's closest associate and adviser was Pinkhus Moiseevich Rutenberg, known to everyone as Martyn Ivanovich, one of the prominent figures of the Zionist and Masonic movement. As a matter of fact, this dark figure stood behind Gapon all the time. Rutenberg became the prototype of the hero of Gorky's novel "All the Same" Seidel, who, in Gorky's opinion, "is a powerful agent of modernization and Europeanization of Russian society in contrast to the conservatism of the Asian Black Hundreds." Seidel expresses the idea of "the uselessness of life among the passive Russian people."

At the end of December 1904, for a trivial reason (the dismissal of four workers), a strike of many thousands broke out at the Putilov plant (Rutenberg worked as the head of the workshop here), which then spread to other enterprises. The strike was organized by experienced "revolutionaries." By January 4, 15,000 workers were on strike, by January 6, 26,000, by January 7, 105,000, and by January 8, 111,000. A strike committee was formed, and a large fund was set up to help the strikers (for the most part from the same foreign funds; the workers, of course, did not know this), from which they were paid benefits not less than their wages. All the threads of the strikes were drawn to the organization, which was nominally headed by the police agent Gapon, but in fact it was in the hands of experienced "revolutionaries" like Rutenberg. They supplied specialists and trainers for this organization. Gapon, although he aspired to play a greater role, in fact served only as a screen, convenient and advantageous for the real masters of the situation.

Shortly before the events of January 9, Rutenberg's acquaintance at the Putilov plant, engineer M.K. Paradovsky, repeatedly talked with him. "At this time," writes Paradovsky, "I saw Rutenberg two or three times, and as I knew that he was close to Gapon, I naturally spoke to him about it, and he astonished me by his lack of understanding of what was going on, and only repeated that the worse it was for the Tsar, the better it was for all his loyal subjects. (In another place, Rutenberg gloated over the Tsar and expressed the hope that the war would undermine his authority among the people.) When I told him that the Tsar's loyal subjects were the Russian people and that it was not for Gapon to be

the representative of the people, Rutenberg laughed and said: "Gapon is a pawn, and the whole question is who moves this pawn." ¹⁸⁰

By the beginning of 1905, Gapon's organization had become a serious force. It had 20,000 members, many of whom were Poles, Finns, and Jews. The society had its own reading rooms, clubs, and tea houses. Lectures were given to the workers: on the history of culture and economic issues by the lawyer M.A. Finkel; on the history of literature — the editor of the "Prison Bulletin" F.N. Malinin; on current issues — N. Stroev (S.Y. Stechkin).

Special work was carried out among women. The organizer of this work was the old Social Democrat Vera Markovna Karelina. In general, despite the assertion that Gapon's movement was represented only by the workers, a large number of Social-Democrats, intellectuals, took part in it.

"By January 7 and 8," writes A. Shilov, a researcher of the activities of Gapon's organization, "the Social-Democrats had become so mastered. It has already been said that there are special officials attached to Gapon's department, called Social-Democrats, and Gapon proposed that a conference be held with them, which took place on January 7."

It was these official "Social-Democrats" who drew up the proclamation, which was widely distributed throughout St. Petersburg on January 4. The proclamation sets out the following requirements:

- (1) Formation of a commission consisting of representatives of the workers and the management, in which the questions of dismissal of workers and the imposition of fines would be decided;
- (2) wage increases;
- (3) 8-hour working day;
- (4) cancellation of overtime work;
- (5) restriction of child labour;
- (6) polite treatment by the administration;
- (7) Political freedoms and the Constituent Assembly.

As we can see, the petition consisted of economic demands, and in the end, as if imperceptibly and incomprehensibly for the workers, political demands were also dragged through. The workers understood their demands from a purely economic point of view, and up to January 8-9 they were acquainted with them, and they would hardly have supported others.

But at the very last moment, instead of the economic demands accepted and supported by the workers, a petition appears, allegedly drawn up in the name of the workers, but containing extremist demands for national reforms, the convocation of a Constituent Assembly, and a political change in the state system. All points known to the workers and actually supported by them are transferred to the conclusion. This was in its purest form a political provocation of the revolutionaries, who tried in the name of the people in difficult war conditions to make demands of the Russian government, which they did not like.

The idea of petitioning the Tsar was submitted by the workers Gapon and his entourage on January 6-7. But the workers, who were invited to go to the Tsar for help, were introduced to purely economic and, one might say, reasonable demands. Going to the Tsar, Gapon's provocateurs even spread a rumor that the Tsar himself wanted to meet with his people. The scheme of the provocation is as follows: revolutionary agitators, allegedly in the name of the Tsar, went around and conveyed to the workers approximately the following words: "I, the Tsar by the grace of God, am powerless to cope with officials and bars, I want to help the people, but the nobles do not allow it. Arise, Orthodox Christians, help me, the Tsar, to overcome my enemies and yours." This was told by many eyewitnesses, for example, the Bolshevik L. Subbotina. She also recounted a dialogue with a revolutionary student:

"Well, Comrade Lydia, just think of the grandeur of the plan," says one student, whom we have nicknamed the Fire-Breather, to use faith in the Tsar and God for the ^{revolution}.

Hundreds of revolutionary provocateurs walked among the people, inviting the people to Palace Square at two o'clock on January 9, declaring that the Tsar would be waiting for them there. The workers were preparing for this day as if it were a holiday: they were ironing the best clothes, many were going to take their children with them. In general, for the majority of the workers, this day seemed to be a great procession of the cross to the Tsar, especially since it was promised to be led by a priest, a clergyman, traditionally revered.

And the authorities did not know until January 8 that another petition with extremist demands had been prepared behind the workers' backs. And when they found out, they were horrified. An order is given to arrest Gapon, but it is

too late, he has disappeared. And it is no longer possible to stop the huge avalanche – the revolutionary provocateurs have done a great job.

On January 9, hundreds of thousands of people are ready to come out to meet the Tsar. It cannot be cancelled: no newspapers were published. And until late in the evening on the eve of January 9, hundreds of agitators went to the working-class districts, rousing people, inviting them to a meeting with the Tsar, declaring again and again that this meeting was being prevented by exploiters and officials. The workers fell asleep with the thought of tomorrow's meeting with the Father Tsar.

The St. Petersburg authorities, who gathered for a meeting on the evening of January 8, realizing that it was no longer possible to stop the workers, decided not to allow them into the very center of the city. The main task was not even to protect the Tsar (he was not in the city, he was in Tsarskoye Selo), but to prevent riots, the inevitable stampede and the death of people as a result of the flow of huge masses from four sides in the narrow space of Nevsky Prospekt and Palace Square, among the embankments and canals. The tsarist ministers remembered the tragedy of Khodynka when, as a result of the criminal negligence of the local Moscow authorities, 1,389 people died and about 1,300 were injured in a stampede. Therefore, troops and Cossacks were drawn to the center with orders not to let people through, to use weapons in case of emergency.

In an effort to avert tragedy, authorities issued an announcement banning the January 9 march and warning of the danger. But due to the fact that only one printing house worked, the circulation of the ad was small.

On January 8, Gapon sent a letter to the Minister of the Interior, from which it is clear that he had deceived both the workers and the Tsar himself for the sake of certain forces.

Your Excellency, Gapon wrote. "The workers and residents of St. Petersburg of all classes wish and must see the Tsar on January 9, Sunday at 2 o'clock in the afternoon, in Palace Square, in order to express to him directly their needs and the needs of the entire Russian people. The king has nothing to fear. I, as a representative of the Assembly of Russian Factory Workers of St. Petersburg, my collaborators, comrade workers, and even all the so-called

revolutionary groups of various tendencies, guarantee the inviolability of his person. May he come out as a true King, with a courageous heart, to His people and accept our petition from hand to hand. This requires the good of him, the good of the inhabitants of St. Petersburg, the good of our motherland.

Otherwise, the moral bond that has hitherto existed between the Russian Tsar and the Russian people may come to an end. It is my duty, a great, moral duty to the Tsar and to the entire Russian people, to bring to the attention of His Imperial Highness immediately, today, all of the above, as well as our petition enclosed here. Tell the Tsar that I, the workers and many thousands of thousands of the Russian people, peacefully, with faith in him, have decided to march irrevocably to the Winter Palace.

Let him trust us in deeds, and not only in manifestos.

A copy of this has been made as an exculpatory document of a moral nature and will be brought to the attention of the entire Russian people.

8 January 1905

Sv. Gapon

It is obvious that Gapon, deceiving both the Tsar and the People, concealed from them the subversive work that was being carried out by his entourage behind their backs. He promised immunity to the Tsar, but he himself knew perfectly well that the so-called revolutionaries, whom he had invited to take part in the march, would come out with the slogans "Down with the Autocracy" and "Long Live the Revolution," and in their pockets would be bombs and pistols. Finally, Gapon's letter was of an unacceptably ultimatum character – a native Russian did not dare to speak such a language to the Tsar and, of course, would hardly approve of this message.

Gapon and the criminal forces behind him were preparing to kill the Tsar himself. Later, after the events of January 9, Gapon was asked in a narrow circle:

"Well, Father George, now we are alone, and there is nothing to fear that the dirty linen will be taken out of the house, and besides, it is a

thing of the past. You know how much has been said about the events of January 9, and how often one has heard the judgment that if the Tsar had received the deputation with honour and honour, if he had listened to the deputies kindly, everything would have turned out well. Well, what do you think, Fr. George, what would have happened if the Tsar had come out to the people?

Quite unexpectedly, but in a sincere tone, Gapon answered:

"They would have killed me in half a minute, half a second!" ¹⁸²

Representatives of all the anti-Russian parties were to be distributed among separate columns of workers (there should be eleven of them, according to the number of branches of Gapon's organization). The Socialist-Revolutionary militants were preparing weapons. The Bolsheviks formed detachments, each of which consisted of a standard-bearer, an agitator and a nucleus that defended them (i.e., the same militants). All members of the R.S.D.L.P. are obliged to be at the assembly points by six o'clock in the morning. Banners and banners were prepared: "Down with the Autocracy!", "Long live the Revolution!", "To arms, comrades!" The Bolshevik Subbotina, whom I have mentioned, told of the night preceding January 9:

"Samuel the hat-maker enters:

"Comrade Lydia, where have you been?" I was running around, looking for you. Flags need to be sewn.

"Who ordered it, the batch?"

"We'll sew it tomorrow, just in case."

"Well, Samuel, nonsense, I've just thrown a proclamation from there, from the meeting, so they (*the workers - O.P.*) shouted: we don't need the rebels with their papers, with their flags, let them not come tomorrow, we will go alone, so that the Tsar does not think that we are rebels too. Listen, they don't leave us a place in their ranks. Let the sheep go alone. Their faith in the King is not my faith, my banners are not their banners.

Samuel listens to me, grinning."

Samuel's dialogue with Lydia ends with each of them, each understanding the task in his own way, and set about making banners.

On January 9, from early morning, workers gathered at assembly points. Before the start of the procession, a prayer service was held in the chapel of the Putilov plant for the health of the Tsar. The procession had all the features of a religious procession. In the front rows they carried icons, banners and royal portraits.

But from the very beginning, long before the first shots were fired, at the other end of the city, on Vasilievsky Island and in some other places, groups of workers, led by revolutionary provocateurs, erected barricades of telegraph poles and wire, and hoisted red flags.

At first, the workers did not pay much attention to the barricades, and when they noticed, they were indignant. Exclamations could be heard from the work columns moving towards the center: "These are no longer ours, we don't need it, it's the students who are indulging."

The total number of participants in the procession to Palace Square is estimated at about 300 thousand people. Separate columns numbered several tens of thousands of people. This huge mass was fatally moving towards the centre, and the nearer it came, the more it was subjected to the agitation of revolutionary provocateurs. There were no shots fired yet, and some people were spreading the most incredible rumors about mass shootings. Attempts by the authorities to bring the march into the framework of order were rebuffed by specially organized groups.

The head of the Police Department, Lopukhin, who, incidentally, sympathized with the Socialists, wrote about these events:

"Electrified by agitation, crowds of workers, unaffected by the usual general police measures and even by cavalry charges, stubbornly rushed to the Winter Palace, and then, irritated by the resistance, began to attack the military units. This state of affairs necessitated the adoption of extraordinary measures to restore order, and the military units had to act against huge crowds of workers with firearms.

The procession from the Narva outpost was led by Gapon himself, who constantly shouted: "If we are refused, we no longer have a Tsar." The column approached the Obvodny Canal, where it was blocked by rows of soldiers. The officers asked the increasingly pressing crowd to stop, but they did not obey. The

first volleys followed, blanks. The crowd was ready to return, but Gapon and his assistants went forward and dragged the crowd with them. Live shots rang out.

Events developed in approximately the same way in other places – on the Vyborg side, on Vasilievsky Island, on the Shlisselburg highway. Red banners appeared, slogans such as "Down with the Autocracy!" and "Long live the Revolution!" The crowd, aroused by trained militants, smashed up arms stores and erected barricades. On Vasilievsky Island, a mob led by the Bolshevik L.D. Davydov seized Schaff's weapons workshop. "In Kirpichny Lane," Lopukhin reported to the Tsar, "the crowd attacked two policemen, one of whom was beaten.

Major-General Elrich was beaten on Morskoy Street, one captain was beaten on Gorokhovaya Street, and a courier was detained, and his engine was broken. A cadet of the Nikolaev Cavalry School, who was passing by in a cab, was dragged off the sleigh by the crowd, broke the sword with which he was defending himself, and inflicted beatings and wounds on him...

In total, on January 9, 96 people were killed (including the warden) and up to 333 people were wounded, of whom another 34 people died by January 27 (including one assistant bailiff)." So, a total of 130 people were killed and about 300 wounded.¹⁸³ Thus ended the pre-planned action of the revolutionaries. On the same day, the most incredible rumors began to spread about thousands of people who had been shot and that the shooting had been specially organized by the sadistic Tsar, who wanted the blood of the workers.

On the evening of January 9, Gapon wrote a slanderous inflammatory leaflet:

"January 9, 12 o'clock at night. To the soldiers and officers who killed their innocent brothers, their wives and children, and to all the oppressors of the people, my pastoral curse; To the soldiers who will help the people achieve freedom, my blessing. Their soldier's oath to the traitorous Tsar, who ordered the shedding of the innocent blood of the people, I resolve.

Priest Georgy Gapon"¹⁸⁴

Immediately after the tragic events, Gapon fled abroad, where, with the help of an English journalist, he concocted memoirs in which he partially revealed his connections, which caused anxiety among the forces behind him. He received money from the Japanese government, but not directly, of course, but through a

certain Sokov, a Japanese agent who pretended to be a rich man.¹⁸⁵ After the amnesty, he returned to Russia, maintained contacts with the police, boasted that he was in possession of the most important documents, the publication of which could cause trouble to many. In March 1906, he was killed by a group of militants with the personal participation of Rutenberg, allegedly on the orders of the Socialist-Revolutionary Central Committee (which then included the provocateur Azef) for his connection with the police. But after the assassination, the Central Committee of the Socialist-Revolutionaries refused to confirm this decision: it turned out that Rutenberg had committed this murder for some reasons of his own. As for Gapon's connection with the police, Rutenberg was well aware of it as early as 1904, and consequently this connection is only a pretext for a more important step: the elimination of a dangerous witness. After the murder of the priest-provocateur, his documents were requested to Berlin by Gapon's lawyer Margolin, and after the death of the lawyer they disappeared without a trace.

Rutenberg claimed that Gapon had been killed by workers. But, according to the "hunter of provocateurs" Burtsev, Gapon was strangled with his own hands by a certain Derenthal, a professional killer from the entourage of the terrorist B. Savinkov.¹⁸⁶

Chapter 22 The Tsar's Address to the Russian People. — Meetings with Russian people. Bulygin Duma. "The villainous murder of the Tsar's uncle. — Revolutionary terror. - Anti-Russian Union of Unions. The Masonic Union of Liberation is turning into a Cadet Party. — General strike. — Crisis of state power. — Manifesto of October 17.

On January 19, addressing the workers, the Tsar gave a correct assessment of the events of "Bloody Sunday":

"The deplorable events, with the sad but inevitable consequences of troubles, have arisen because you have allowed yourselves to be deceived and deceived by traitors and enemies of our country.

Inviting you to come and petition Me for your needs, they roused you to revolt against Me and My government, forcibly tearing you away from honest work at a time when all true Russian people must work together and tirelessly to overcome our stubborn external enemy."

Prince Svyatopolk-Mirsky, who collaborated with the "progressive public", was dismissed. The new Minister of Internal Affairs was the experienced statesman Bulygin. In order to suppress unrest in the capital, the post of St. Petersburg Governor-General (D.F. Trepov) was established, who was granted extraordinary powers.

Trepov managed to find the right course of action. In a fairly short period of time, he restored order in St. Petersburg, and the despondent St. Petersburg administration came to its senses, carrying out Trepov's clear and precise orders. Every day Trepov had meetings either with factory owners, or with representatives of the workers or other strata of the population. Where necessary, he was not afraid to show firmness, realizing that rampant subversive elements and anarchy would cost many times greater sacrifices. His famous order to the troops to "spare no bullets", despite his outward bloodthirstiness, actually stopped the bloodshed. The mobs, set on fire by the subversive elements, "were afraid of the troops after this energetic order, and not a single shot was fired that day."¹⁸⁷

Believing in the common sense and devotion of the Russian people, the Tsar addressed them with a manifesto in which he called on "well-meaning people to help the government in eradicating sedition and strengthening the autocracy." At the same time, a decree was published to the Senate, in which the Russian people received the right to submit to the government their proposals for desirable changes in the state. In a rescript addressed to the Minister of the Interior, the Tsar announced his "intention to involve worthy people invested with the people's confidence in the preliminary elaboration and discussion of legislative proposals." With an open heart, the Tsar went to meet the people, understanding that in order to overcome the turmoil, led by forces hostile to Russia, it was necessary to unite all honest Russian people. He was aware of the need for reforms, but he understood them in the national sense as strengthening the positions of the Russian people at all levels of the state and

the national economy. The Tsar rightly regarded the undermining of the autocratic principle as the destruction of the Russian state.

The Tsar clearly saw that there was a struggle in society between the native Russian people and the destroyers, who were hiding behind the slogans of progress and social justice. This struggle took place in all classes and estates, but it was especially dramatic among the ruling stratum and the intelligentsia, where sedition became ineradicable.

The Tsar received great spiritual support from St. John of Kronstadt, who never tired of instructing the Russian people, revealing to them the anti-Russian, anti-Orthodox essence of the revolution.

"In recent times," said the saint, "the Russian Tsardom has become a kingdom of unheard-of and unexpected horrors – the revolt of the seditious devastates the Russian land, and 'evildoers threaten to turn the thrones of the mighty' (Wis. Saul. 5:24), and they want to sit down in their place... What would have happened to Russia if these "autocrats" had reigned in Russia? Do not forget that these "autocrats" would be both foreigners and heterodox, enemies of Russia and the Orthodox faith, who intend to deprive the churches of their primordial splendour, of the heaven-like Divine Service, to deprive them of their property and freedom, and to completely enslave both the Russians and their faith, and to make their own "faith" dominant..."

St. John explained to the Russians the real roots of the revolution. Whence came this anarchy, this revolution, this socialism, this ridiculous commune, these strikes, robberies, murders, embezzlements, this social immorality, this reigning debauchery, this indiscriminate drunkenness? And he answered, 'From unbelief, from ungodliness.'

"How cunning and cunning Satan is! In order to ruin Russia, he fanned unbelief and depravity in it through ill-intentioned writers and teachers, through Russian secondary and higher schools, and through the so-called intelligentsia. On the basis of lack of faith, faint-heartedness, cowardice and immorality, the disintegration of the state is taking place. Without the inculcation of faith and the fear of God in the population of Russia, it cannot stand. Rather, with repentance to God! Rather, to the firm and unshakable haven of faith and the Church!" ¹⁸⁸

St. John calls upon the Russian people to unite and show their faith in Holy Russia and to fearlessly attack the enemy who has encroached on the shrines and foundations of the Fatherland.

"Everywhere there are robberies, arsons, murders of faithful servants of the Church and the Tsar; It doesn't cost anything to kill a person now! Are we not living in the end times before the end of the world?.. Apparently, in the latter. What sorrow is everywhere, what diseases, crop failures, and what is all this for? For our iniquities, which are innumerable; It's time to come to your senses and stop creating them! Soon there will be war again—deliver us, O Lord, from everything! Soon the Antichrist will come. How many enemies our Fatherland has now! Our enemies, you know who: the Jews... May the Lord put an end to our afflictions, according to His great mercy!" ¹⁸⁹

St. John of Kronstadt sternly warns his compatriots of the tragic fate of Russia if it fails to return to its traditional foundations:

"Every kingdom divided against itself shall be desolate," says the Lord, "and every city and house divided against itself shall not stand" (*Matt. 12:25*). If things go on like this in Russia, and the atheists and anarchist madmen are not subjected to the righteous punishment of the law, and if Russia is not cleansed of the multitude of tares, then she will be desolate, like the ancient kingdoms and cities, wiped off the face of the earth by the justice of God for their godlessness and for their iniquities (*Babylonian, Assyrian, Egyptian, Greek-Macedonian*)."

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But, despite the prophetic warnings of the spiritual leaders of Russia, the turmoil in Russian society, the source of which was the intelligentsia, devoid of national consciousness, and some part of the ruling class, did not stop.

On January 22, 1905, the Extraordinary Assembly of the Nobility was held in Moscow. Two opposing points of view clashed, reflected in two notes. One was compiled by a group of nobles led by F.D. Samarin. This memorandum substantiated the need for firm power, the suppression of revolutionary demonism, and affirmed the inviolability of the foundations of the autocracy. Another note, written by a group of nobles headed by Prince S.N. Trubetskoy,

expressed the mood of liberal Masonic circles. It put forward the requirements of the Constitution and the limitations of the autocracy.

Based on these notes, two addresses were drawn up in the name of the Tsar. After a lively debate, as a result of the majority of votes, the address of Samarin's group was adopted and sent to the Tsar.¹⁹¹

The Tsar closely monitors the mood in society. He takes advantage of every possible opportunity to support the Russian people who are loyal to him.

On June 6, 1905, the Tsar was visited by a deputation from the united Zemstvo and city leaders of the left-wing persuasion. Here was the whole flower of Russian Freemasonry:

Count P.A. Geiden - Marshal of the Nobility;
Prince Lvov, Chairman of the Tula Provincial Zemstvo Council,
N.N. Lvov - member of the Saratov Zemstvo,
I.I. Petrunkevich, member of the Tver Zemstvo,
F.A. Golovin, Chairman of the Moscow Provincial Zemstvo Council,
Prince P.D. Dolgoruky - Ruza marshal of the nobility,
N.P. Kovalevsky - Kharkov Provincial Vowel,
Y.A. Novosiltsev - Temnikov district marshal of the nobility,
F.I. Rodichev — Candidate of Vesyegonsk District,
Prince D.I. Shakhovskoy - Yaroslavl Governorate,
Prince S.N. Trubetskoy, Tenured Professor of the Imperial Moscow University,
Baron P.L. Korff, a member of the St. Petersburg City Duma,
A.N. Nikitin — Deputy Chairman of the St. Petersburg City Duma,
M.P. Fedorov is a member of the St. Petersburg Duma.

Prince S.N. Trubetskoy and M.P. Fedorov spoke on behalf of the deputation. They proposed a liberal path for Russia's development. There was talk of a transition to reformist activity based on "public trust," meaning by society an insignificant liberal and left-wing part of it. Although the meeting was held in a spirit of loyalty, the nature of the deputation's proposals was objectively aimed at undermining the autocratic power of the Tsar.

Nevertheless, the Tsar treated the deputation quite favorably. In his speech, he said: "My will, the king's will, to create those elected by the people, is unyielding; Their involvement in the work of the state will be done correctly. I follow and follow this case every day." Speaking about the involvement of

elected representatives of the people in state work, the Tsar wanted to do this within the framework of the people's tradition. "Let it be established," he believed, "as it was in the old days, a unity between the Tsar and all Russia, a communion between Me and the Zemstvo people, which will form the basis of an order that corresponds to the original Russian principles." ¹⁹²

On June 21, in Peterhof, the Tsar received a deputation of patriots of all ranks and classes (nobles, clergy, peasants, industrialists, merchants, people of science) who stood for the preservation of the Russian national foundations, and above all the autocracy. This deputation included Naryshkin, a member of the Oryol Zemstvo, Lieutenant-General Kireev, Count P. S. Sheremetev, a member of the Zvenigorod Marshal of the Nobility, Count Bobrinsky, a member of the St. Petersburg Provincial Zemstvo and the City Duma, Count Dorer, a member of the Kursk Provincial Marshal of the Nobility, Rastorguev, a member of the Moscow City Duma and an elected member of the Moscow Old Believers, and peasants from various Russian provinces.

A deputation of patriots, defending the unshakable foundations of the autocracy, asked the Tsar to summon the elected representatives of the people from the household groups that had been sanctified by history, i.e., to carry out class representation, as was the case in the old days. The Tsar agreed with the deputation's opinion:

"Only the state is strong and strong that sacredly preserves the precepts of the past. We ourselves have sinned against it, and God may be punishing us for it." ¹⁹³

That is why the original State Duma, granted by the Tsar to the people, had not a legislative, but a legislative advisory character, similar to the Boyar Duma of Ancient Russia.

In the Tsar's Manifesto of August 6, 1905, on the establishment of a legislative advisory State Duma, it was stated that "the time has come... To call upon elected people from all over the Russian land to take a constant and active part in the drafting of laws, and to include for this purpose in the composition of the supreme state institutions a special legislative advisory institution, which is to be submitted for the preliminary development and discussion of legislative proposals and the consideration of the state list of revenues and expenditures."

Nevertheless, all the Tsar's attempts to bring calm to society, which has been stirred up by revolutionary provocateurs, fail. The liberal-Masonic, socialist, and nationalist underground, fueled by foreign money, continues unswervingly to follow the course adopted at the conference of anti-Russian parties in Paris. And no matter what the Tsar does for the people, the slogan of the revolutionary demons remains "Down with the Autocracy!" According to the resolution of the same Paris conference, the "liberators" are intensifying their terror against the authorities.

On the afternoon of February 4, 1905, Grand Duke Sergei Alexandrovich left the Nicholas Palace in the Kremlin and, after driving a short distance, was killed by a bomb by the revolutionary bandit Kalyaev. An explosion of terrible force raised thick clouds of smoke. When the smoke cleared, a horrifying sight presented itself: the splinters of a carriage, a pool of blood, in the middle of which lay the remains of the Grand Duke. One could only see part of the uniform on the chest, an arm thrown up, and one leg. The head and everything else was smashed and scattered in the snow. At the sound of the explosion, Grand Duchess Elizabeth Feodorovna ran out, rushed to the remains, knelt down, and, with horror on her face, began to collect them.¹⁹⁵

His murderer, the son of a prison warden and a Polish mother, was completely alien to Russian culture, and he spoke Russian with difficulty with a strong Polish accent. At the trial, Kalyaev, according to eyewitnesses, made a repulsive impression. "He behaved somehow frivolously, petty, far from being a hero... He did not do it heroically, but rather impudently."¹⁹⁶

During the Time of Troubles, a whole army of revolutionaries opposed the Russian state, of whom "23,000 people were put on trial alone for participation in the revolution." ^{However}, the vast majority of revolutionaries escaped just retribution. According to our rough estimates, the total number of revolutionaries (including Poland and Finland) was at least 100,000. More than half of them were pure criminals.

With the tacit approval of Western governments, special centers for the training of revolutionary militants are being formed in the United States, Britain, France, Italy, and Switzerland. They are also supplied with weapons and money there. One of the main organizers of the tragedy of "Bloody Sunday," Pinchus Rutenberg, heads a special organization in Geneva for the "combat training of

the masses" with the widest powers and enormous financial resources. He was instructed to prepare sites for weapons depots in St. Petersburg, and later also to begin its "expropriation" in the state arsenals.¹⁹⁸

Weapons and ammunition purchased abroad are smuggled abroad and distributed centrally among the revolutionary parties.

Demons have divided the realm of destruction and turmoil among themselves. In the towns, in the factories and mills, the Social-Democrats, or, as they were called, the Social-Democrats, carried on their subversive work. Socialist-revolutionaries (SRs) "specialized" in the village.

The activities of both of them acquired a purely bandit character: many murders and robberies of valuables were organized and committed, and they did not disdain racketeering, extorting money from rich people, and above all from merchants, under the threat of death.

However, if the Socialist-Democrats were more famous for robberies (exes), then the Socialist-Revolutionaries, actively engaged in robbery, made the murder of Russian statesmen, representatives of the state apparatus, Russian patriots, as well as the true Russian nobility their main activity. As for the landlords, the Socialist-Revolutionaries had a slogan: "Destroy the nests, the crows will fly away!" and called for the destruction of the estates of the nobility.

The initiators of the pogroms of the landlords' estates were most often not the peasants themselves, but various alien newcomers, primarily from the Socialist-Revolutionaries, who came to the villages, formed gangs from the lumpen strata and incited the peasants.

Most of the periodicals fell under the control of anti-Russian forces, ceased to obey censorship and turned into a mouthpiece for lies and slander about the Russian state, regularly publishing calls for the overthrow of the existing state system, instilling hatred for the Tsar and the indigenous Russian government. Views are being spread about the uselessness of the army, disrespect for the military as defenders of despotism, disrespect for the military uniform as an emblem of violence.

Almost every day there is news of new murders of native Russians. On June 28, 1905, the Moscow mayor, Count P.P. Shuvalov, died at the hands of a terrorist. Meanly, around the corner, generals, governors, police officers, bailiffs and other employees of the Russian state apparatus are being murdered.

Self-styled trade unions—doctors, lawyers, teachers, engineers, writers—sprang up like mushrooms, most often pursuing purely political aims. They were run by the same Masonic activists of the Union of Liberation and representatives of the revolutionary parties. At the May congress of these "trade unions," headed by P. Milyukov, a member of the Union of Liberation, the so-called "Union of Unions" was formed, which immediately made a political appeal for the convocation of a Constituent Assembly.

False trade unions and numerous revolutionary agitators incite workers to strikes and demonstrations.

In June, under the influence of the false propaganda of the revolutionaries, riots took place on the battleship Potemkin. The farce with the uprising lasted for 11 days, in the end, the sailors, deceived by the revolutionaries, fearing responsibility for what they had done, divided the ship's treasury among themselves, fled abroad, leaving the ship in Romania. Out of this rather miserable case, revolutionary propaganda fabricated a "heroic" page.

In August, the authorities made another serious mistake by restoring autonomy to universities. Under conditions of mass unrest, this autonomy turned educational institutions into centers of revolutionary agitation. "Autonomy," writes an eyewitness, "was arbitrarily interpreted by the students not in the sense of independent discussion of academic and scientific questions, but in the sense of uncontrolled freedom of access to educational institutions by persons who had nothing to do with scientific activity, but were involved in the purposes of political agitation." ^[199] Up to October 1905, representatives of the revolutionary demons, taking advantage of the autonomous inviolability of educational institutions, openly called for social revolution and used educational institutions to hold anti-Russian gatherings. Students dropped out of school and went into politics, and being known as a revolutionary was considered the ultimate chic.

Rallies in educational institutions took on a hysterical character. Shouts of "Down with the Autocracy!" and "Long live freedom!" turned into mass psychosis, turning students into a herd of sheep ready to commit any stupidity or crime. In order to disrupt classes in classrooms, some "incredibly smelly liquid" was often poured "for political purposes."

In September and early October, life in the country was paralyzed by strikes. The "trade unions," led by revolutionary demons and the liberal Masonic leaders of the Liberation League, incited the workers to riot by misinforming them of the real intentions of the state power. Workers who refused to take part in strikes were denounced as strikebreakers and threatened with physical violence. Armed to the teeth, revolutionary militants terrorized the workers.

In October, the railways went on strike. The riots were led by the same revolutionary elements and activists of the Union of Liberation, which by that time was taking shape as the Cadet Party. Invisible to many Russians, the conductor gradually extended the strike to other branches of the national economy, turning it into a general strike. The strike was led by the Central Bureau of the Union of Trade Unions, the Trade Unions, and various revolutionary committees (the Coalition Revolutionary Committee in Kiev, the Committee of Struggle in Kharkov, the Coalition Commission in Vitebsk, and so on).

In St. Petersburg, the newly created so-called Soviet of Workers' Deputies, which included few workers, but many professors and intellectuals, began to play an important role in leading the strike. It was led by Freemason Khrustalev-Nosar and L. Trotsky. The plan of the revolutionary demons was to transform the strike into a general armed uprising. The revolutionary demons are very skillful in exploiting the age-old distrust of the majority of the people towards the ruling stratum and the intelligentsia.

As further events showed, the overwhelming majority of the Russian people who participated in the riots started by the demons did not want the overthrow of the Tsar at all, whose authority was very great, but opposed the bureaucracy and the intelligentsia. However, it should not be assumed that the stratum of Russian people who participated in the riots was very wide. Even at the peak of revolutionary agitation, in the days of the general strike, it constituted, according to our calculations, no more than two per cent of the Russian people. On the other hand, more than half of them were revolutionized by Jews, Poles, and Finns. All this once again confirmed the anti-Russian character of the revolutionary movement.

In those days, however, any revolutionary, Jew or Pole, spoke on behalf of the entire Russian people, who did not authorize him to do so. Thus the desire of an

insignificant minority of the population of great Russia is passed off as the desire of the whole people.

The crisis of the ruling stratum of Russia manifested itself in the fact that in difficult days it was unable to produce strong and resolute statesmen from its midst, capable of suppressing sedition, and not of making humiliating compromises with anti-Russian forces. The Westernizing spirit of a large part of the state apparatus prevailed. Expressing it, S.Y. Witte asserted that "the course of historical progress is unstoppable, the idea of civil freedom will triumph, if not by reforms, then by revolution." Thus, Witte, like the members of the underground League of Liberation, recognized the revolution as an instrument of historical progress.

In the Tsar's entourage, only a few – Ober-Procurator K.P. Pobedonostsev, members of the State Council I.L. Goremykin, A.P. Ignatiev, K.I. Palen, N.M. Chikhachev – persuaded the Tsar to resort to decisive action. The majority was in favor of concessions. There were also those who were closest to the Tsar at that time, such as Grand Duke Nikolai Nikolayevich and Governor-General D.F. Trepov of St. Petersburg.

In these difficult days, the Tsar counted on the help of his uncle, Grand Duke Nicholas Nikolaevich, whom he considered a firm and resolute man. It was a question of granting him extraordinary powers to suppress the turmoil. However, when the Grand Duke learned that they wanted to appoint him dictator, he was frightened and fell into hysterics. The courtier-mason Mosolov says that he drew a revolver and shouted: "If the Tsar does not accept Witte's program and wants to appoint me dictator, I will shoot myself in front of him with this very revolver." ²⁰⁰

The program of Witte, who was appointed Chairman of the Council of Ministers on October 13, was set forth by him in a note to the Tsar. While proposing a number of measures to pacify the country in the spirit of liberal-Masonic demands, Witte did not rule out the possibility of introducing a firm government. But the latter was presented to them in such a way as to finally dissuade the Tsar from the need to take decisive action.

Finding himself almost alone and not feeling serious support from his inner circle, the Tsar was forced to sign a Manifesto that limited his power and placed the state administration under the control of the State Duma. This Manifesto

granted citizens freedoms: freedom of conscience, speech, assembly, association, inviolability of the person and home. All classes of the population received the right to elect deputies to the State Duma, which received a legislative character.

Many of the staunch Russian patriots standing near the Tsar were depressed by what had happened. K.P. Pobedonostsev spoke out categorically against the order that was "not characteristic of Russia", and immediately after the Manifesto he resigned.

Chapter 23 Anti-Russian uprising. - Creation of anti-Russian "republics". The rise of political banditry. - Mass murder of Russian people. - Attempts to intimidate the people.

The events that followed the publication of the Manifesto on October 17 showed that the forces that had been creating troubles during the year did not want peace, but the continuation of the war until the complete destruction of the Russian state. Anti-Russian terror, which was the programmatic directive of the forces hostile to Russia, only intensified. As a result of the amnesty, a few days after the Manifesto, the ranks of the enemies of the Russian state were replenished with many thousands of hardened state criminals, who immediately actively joined the struggle against the legitimate authorities and the Russian people.

Isolated acts of terror do not satisfy the revolutionary demons, who have already lost all measure, and while continuing to murder Russian statesmen, they are taking a course towards a general armed uprising.

On October 26, under the influence of the lively agitation of the Bolsheviks and Socialist-Revolutionaries, major disturbances broke out among the sailors in Kronstadt. The rebels seized wine shops and committed a series of villainous murders in a drunken state. But on October 28 they were suppressed.

In mid-November, an uprising took place in Sevastopol, involving part of the military sailors and the Brest Infantry Regiment. The insurgents, led by experienced agitators, seized the cruiser Ochakov, sending a telegram to the Tsar

that the Black Sea Fleet is not subordinate to the government. Lieutenant Schmidt, who was at the head of the uprising, is mentally ill and morbidly vain, trying to subdue other ships of the Black Sea Fleet, but at the first shots of ships loyal to the government, he throws out a white flag.

In Novorossiysk, the revolutionaries, relying on a very narrow stratum of the predominantly Jewish population, issued a manifesto on the creation of the "Novorossiysk Republic" and the transfer of power to the Provisional Government. The governor and all the legitimate authorities fled. At the head of the "republic" was the Soviet of Workers' Deputies, consisting mainly of Jews and other persons of non-Russian nationality. All commercial and industrial enterprises were taxed, ostensibly for the benefit of the propertyless classes, but, as it turned out at the trial, actually ended up in the pockets of the members of the Soviet. The main attention of the "republicans" was drawn to the formation of a combat squad, which was given ceremonial reviews with music. To arm the troops, all the inhabitants of the city and the surrounding villages were deprived of weapons. A special guard detachment is created under the Council, armed with spears of unusual length and shape, made in local workshops. This detachment became an instrument of influence on all dissidents, for from the first days of their existence the "republicans" banned all parties except the revolutionary ones. When the local newspaper campaigned against the new "government," arguing that many of its orders and actions oppressed the workers themselves, the "republican" Soviet censored the newspaper and it ceased publication.

At the end of December, government troops entered the city, and the leaders of the "republic" shamefully fled without a fight.

In Krasnoyarsk, on the initiative of the Social Democrats, the "Krasnoyarsk Republic" was formed. Soldiers of the railway battalion marched through the city with red banners and singing revolutionary songs in full combat gear, removing guards everywhere and gathering crowds of people for a rally. The meeting, at which the Socialist-Democrats and Socialist-Revolutionaries spoke, adopted a resolution on the convocation of the Constituent Assembly and demanded the release of prisoners from prisons. The chairman of the assembly announced that the soldiers would be subordinate to the new government. The next morning, a

committee of the RSDLP announced the seizure of power in the city, but when it learned of the approach of government troops, it fled, stealing the city treasury.

In Rostov-on-Don, the attempt to establish a "republic" resulted in great bloodshed. And then all the flying detachments of revolutionaries, having organized riots and exposed ordinary residents of the city to the bullets of the soldiers, fled in advance. A certain Parchment, having proclaimed the "Danube-Black Sea Republic", immediately fled, leaving his comrades-in-arms to answer for what they had done.

Not all attempts at armed rebellion succeed. In the town of Alexandrov, the attempt of the revolutionary agitators was met with the protest of the workers and the energetic action of the authorities. The local revolutionary S. M. Baranov, who was going to establish the "Alexander Democratic Republic," was found to have a program for the future "government." It shows that the insurgents intended to seize the military depot, disarm the units loyal to the "government", and seize or physically eliminate representatives of the legitimate authorities, including elected institutions. The revolutionary "government" prepared lists of local citizens who should be liquidated.

After the suppression of an attempted armed uprising in Kharkov, the local revolutionaries chose two new places of activity. One at the "New Bavaria" station, where 3 factories were located, and the other at the "Lyubotin" station, where the locomotive depot was located. In the first one, the role of dictator was played by a certain Vladimir, a Jew by nationality and a sworn attorney by profession. Vladimir gave orders to the members of the local revolutionary parties to whom they were subordinate. One of the latest was a circular on the imposition of the death penalty on the majority of the administrators of the Novobavaria station.

At the Lyubotyn station, a "republic" and a "provisional government" were established, headed by a technology student who declared himself the governor-general of the "Lyubotyn Republic". The student entrusted military affairs to a minor railway employee, appointing him station master; He took a 6th grade gymnasium student as his adjutant. After the arrest of the student, a certain Finkelstein became the head of the "Lyubotyn Republic", who immediately ordered the arrest of the local bailiff and the assistant station master and put them to death.

In a number of places, after the Manifesto, the authorities were so confused that they allowed the revolutionaries to take them with their bare hands. In Ufa, for example, by order of Governor B.P. Tsekhanovetsky, from October 18 to 21, military patrols and police officers were removed so as not to interfere with the celebration of the triumph of the revolution. Gun shops were briskly traded, in which, with the permission of the governor, revolutionaries bought revolvers and cartridges. A revolutionary militia was created under the leadership of the Jew N.I. Tikhanovsky, who became the most influential person in the city. During the celebration of the revolution, the governor himself marched under red flags, and then congratulated the rebels on the limitation of the autocratic power of the Tsar and on the Constitution. When eternal memory was proclaimed to those who, in the words of one revolutionary agitator, "fell in the struggle with the bloodsucking Tsar," he took off his cap, and when they shouted afterwards: "Down with the Tsar! Death to the Tsar!" greeted the shouts, taking off his cap and waving it in all directions. But in the end, patriotic residents branded the traitorous governor a disgrace, and the revolutionaries, even without the help of the police, were simply dispersed.

But not everywhere the rebellion against the legitimate authority was suppressed with little bloodshed. The largest bloodshed took place in Moscow.

On the night of December 9, 1905, a huge rally was held in the Aquarium Garden in Moscow, which was attended by more than 10,000 people and dozens of revolutionary gangs - "combat squads". The rally could at any moment escalate into a direct rebellion, its leaders call for the arrest of the governor-general and the seizure of power. The prompt actions of the authorities with the help of Cossacks, dragoons, and infantry made it possible to isolate the rebels. The rally was surrounded, its participants were released one by one after a search - weapons were confiscated. Although most of the "militants" managed to escape, the troops managed to disarm a considerable number of bandits. In the morning, several hundred revolvers, daggers, knives abandoned by the militants were found in the Aquarium garden.²⁰¹

That same night in Moscow, at the real school of the Freemason Fidler, a real battle broke out between the revolutionary bandit formations and the government troops. The Real School of Freemason Fidler became one of the centers of anti-government protests and a place of concentration of

revolutionary gangs. The police received information that on December 9 a fighting squad would gather here, which at dawn was to seize the Nikolayevsky railway station, taking into its own hands the communication with St. Petersburg, while another combat squad was to take possession of the City Duma and the State Bank, declaring a Provisional Government. The real school was cordoned off by troops, and after the militants refused to disarm, a volley of two guns was fired at it. The militants began to scatter, some of them were seized by the residents of a neighboring house and handed over to the police. As a result of the battle, one officer was killed and the other seriously wounded, the militants lost five killed and fifteen wounded.²⁰²

In Moscow, the revolutionaries acted particularly brazenly. The so-called Executive Committee of Workers' Deputies, composed mainly of revolutionary terrorists and agitators, declared an armed uprising at 6 p.m. on December 10, ordering even the cab drivers to finish their work by that time. The city was plunged into darkness, the street lamps were not lit, the streets were illuminated by searchlights. Revolutionary militants armed with foreign weapons walked the streets, killing policemen and officers, as well as anyone who did not agree to remain silent at the sight of these crimes. They began to erect barricades. Moreover, the bandits did not do this themselves, but forced civilians, driving them out of their homes at gunpoint. Playing with revolvers and rifles, the militants watched as frightened residents removed the gates from houses, broke fences, dismantled paving stones from the road, and dragged furniture from apartments. In some places, bandits drove the population to overturn tram cars. The revolutionary militants acted meanly, they approached their opponents from around the corner, fired and immediately fled. Looting of shops began. Drunken "fighters for the people's cause" fired into the air to intimidate, trying to create the impression that there were too many of them. Rumours were deliberately spread that this was only the beginning, that a "general battle" would take place when 30,000 armed workers arrived from Orekhovo-Zuev, and artillery from the Latvians. The revolutionaries hoped that the troops of the Moscow garrison would go over to their side. But the bandits' hopes were not justified. The troops refused to support the criminals, although the soldiers had a hard time - there were few of them (the main contingent was at the front, in the Far East).

In addition to shooting from around the corner, the militants chose a method of shooting at the troops from the windows, hoping that the soldiers, for fear of hitting civilians, would not shoot at them. In some places, witnesses say, demons used women and children as shields. In other places, they crowded into the crowd and began firing rifles and pistols from there, causing mortal danger to those around them.

The authorities have shown themselves quite firmly. All the main institutions in the center of Moscow were guarded by troops. The areas were combed by military detachments and patrols. Detachments of volunteer patriots from the Union of the Russian People helped the troops. Under threat of sequestration of property, homeowners were ordered to close the gates and doors of houses and yards, and were also obliged to ensure that no weapons or explosives were stored in their homes. Homeowners began to dismantle the barricades and put the gates in place on their own. Public opinion was not on the side of the revolutionaries, and their attempts to win over the population by deception and intimidation failed.

As a result of the bandit terror of the revolutionaries, 80 people were killed and 320 were wounded in Moscow on December 13. The militants themselves, firing from around the corner, were relatively rarely killed. Civilians suffered the most – accidental victims of bandit attacks.²⁰³

On December 14, two regiments arrived in Moscow from Warsaw and St. Petersburg for reinforcements. The troops used artillery to destroy the barricades.

But the death toll continued to rise. By December 15-16, the number of killed and wounded reached 1,000 people. People began to leave the city in droves — "peasants, workers, and cabmen went to the villages."²⁰⁴ The revolutionary bandits continued their terror. They broke into the apartments of Russian officials and policemen and killed them in front of their loved ones. For example, the head of the detective police, A.I. Voyloshnikov, who was engaged in purely criminal cases, was villainously murdered. The criminal revolutionaries took advantage of the opportunity to settle accounts with him.

On December 15, the police seized 10 militants with infernal machines and bombs, as well as important documents and correspondence, from which it was clear that many prominent liberal-Masonic figures and businessmen, including

Schmidt and Morozov, were involved in the uprising. Liberal press organs, such as the newspaper Russkie Vedomosti and some others, collected significant donations for the benefit of the "freedom fighters" and handed them over to support the bandits.

It also turned out that in addition to the Japanese, other hostile foreigners, particularly Germans, were involved in the uprising. Near Moscow, at the station of Perovo, troops detained two wagons loaded with 3,000 rifles with weapons. They were smuggled from abroad "not without the participation of the German government." Subsequently, several boxes of German Mauser and Winchester rifles were found in the woods near Kuskov 199.²⁰⁵

By December 16, the main headquarters of the revolutionary demons was concentrated on Presnya. Militants armed with rifles were compactly accommodated here. However, foreign weapons did not save the militants. The Russian troops acted quickly and effectively. Within a few days, the traitors were suppressed. By December 20, order was restored in the city. Militants captured with weapons in their hands were shot on the spot with the obvious sympathy of civilians tired of bandit attacks. Colonel Riemann distinguished himself especially in suppressing revolutionary demons. His military team immediately caused panic among the revolutionary squads that were operating on the Kazan railway, and many of them fled in fear.

A large gang of revolutionaries settled in the Schmidt factory, where the warehouse of military equipment of all squads was located. The troops were forced to use artillery. The latter gangs settled in the Prokhorovskaya manufactory, later fraudulently escaping from there to the sugar factory, where they were surrounded by troops, captured and executed.²⁰⁶

A large part of the revolutionary killings were committed meanly, from around the corner, out of the dark, in the back. Of course, most often Russians dressed in military uniforms, i.e. serving the Tsar, were killed. The branch of the military did not play a role for the demons.

Artillery colonel M. T. Belavintsev was killed by revolutionaries near his house with two shots in the back of the head (January 1906).²⁰⁷ As the investigation established, they killed him simply because he was wearing a military uniform.

Colonel N. I. Kravchenko was shot in the back by revolutionaries from the darkness of a dense garden, shooting into a brightly lit room (August 1907).²⁰⁸

The Dvinsk police chief I.V. Vasyutovich was killed especially despicably, as evidenced by the official report.

"Vasyutovich was walking to the police station along Peterburgskaya Street, and, having reached the large Jewish synagogue, he met a crowd of young Jews... 15 people; the latter, standing on the pavement, parted, and when Vasyutovitch passed between them, four shots were fired at him from behind at point-blank range, one after the other" (June 1906).²⁰⁹

Krasnoyarsk police chief O.Y. Dietmar was killed by political bandits in front of his wife and daughter, shooting him at point-blank range.²¹⁰

Often, revolutionary bandits staged armed attacks in crowded places, risking many lives, and took advantage of the confusion to disappear. A typical case occurred on October 17, 1905 in Vitebsk, where groups of armed Jews appeared early in the morning and began to force merchants to close their shops under threat. The merchants complied, but the police arrived in time to disperse the troublemakers and arrest two of them. As narrated in the police report, the further events unfolded as follows:

"When the arrested proceeded from Zadunovskaya Street to Gogolevskaya Street, the Jewish youth, who were on Zamkova Street and Cathedral Square, rushed after the arrested from all sides, shouting, and, before reaching the Gogol Dam, began to fight off the prisoners from the convoy, and an unknown intruder shot a revolver in the head and killed the policeman Yakovlev, who accompanied the arrested, on the spot, after which a crowd of Jews, seizing the arrested, began to run in different directions, after which, according to the statement of Private Sergei Milovsky, he fired four shots, the result of which was the fall of the murderer Yakovlev, but the crowd running with him managed to pick up the fallen man and carry him away. Of the two unknown Jews who fled from the convoy after the murder of the policeman Yakovlev, one was detained for the second time on Mogilevskaya Street, who during interrogation called himself a Vitebsk bourgeois Leiba Girshev Beznosov. In addition, two young

Jews were detained for distributing appeals of an anti-government nature, who identified themselves as the Vitebsk bourgeois Abel-Leiba Hirshev Shmerling and the Velizh bourgeois Yakov Zalmanov Itkin. During the search, the latter found 101 copies of an appeal printed in Russian, inviting the population of the city to leave work and take to the streets to fight the government.²¹¹

The rector of the Penza Theological Seminary, Archimandrite Nikolai (Orlov), who did not want to condone the corruption of the youth, was killed by revolutionaries with three shots in the back (May 1907).²¹²

The chairman of the Krasnoufimsk district congress, S.A. Sviridov, a well-known Zemstvo figure, was shot in the face by the revolutionary, allegedly handing over a petition, and in the presence of other family members.²¹³

The political bandits tried to kill the bailiff's assistant A.P. Yemelyanov, the Knight of St. George, several times and finally carried it out by throwing a bomb after him, killing him in the back, seriously wounding several others.²¹⁴

Ilya Mironovich Nosach, a foot policeman of the Kozelets district, was killed at a fair in front of his wife and two-year-old daughter with three shots in the back at point-blank range, when he squeezed to a booth with children's toys to buy a doll for his daughter (November 1907).²¹⁵

In order to kill one representative of the Russian government, the revolutionaries marched in a whole squad. For example, a thirty-year-old police officer Ivan Mikhailovich Savitsky from the Wenden district was attacked by 25 political bandits at once. They shot from all sides, and then finished off at point-blank range to the head. The revolutionaries "threw²¹⁶ policemen from the Mstislavl district of the Mogilev province to the ground and began to beat them to death" until they turned "into two shapeless masses of corpses."

"The blood of the unfortunate victims," eyewitnesses said, "flowed like a river, but the fanatics did not pay attention to this, and, obviously, the sight of the blood enraged them even more... Neither the groans of the half-dead nor their close agony moved the executioners."²¹⁷

In July 1907, a gang of 8 revolutionary anarchists attacked two unarmed police guards on their way to the hayfield. One of them managed to escape, the second was killed by the bandits, finishing him off already lying on the ground, planting 11 bullets.²¹⁸

Revolutionaries killed not only representatives of state power, but also ordinary people who supported the Russian government and were not afraid to uncover the criminal deeds of political bandits. The peasants A. L. Pavlov of the Kirsanov district of the village of Pavlovka, a monarchist by conviction, were killed by revolutionaries in the courtyard of his house, having previously robbed a shop located there (May 1908).²¹⁹

Village headman S.V. Grigoriev from the village of Novo-Nikolskoye, Kozlov district, was ambushed by political bandits in a field and killed by four shots at point-blank range (February 1908).²²⁰

An old peasant, I.A. Biryukov from the village of Lukina, Kirsanov district, a participant in the Turkish war, who was not afraid to condemn the criminal actions of the revolutionaries, was killed in the evening in the back through an open window in front of the whole family.²²¹

The village head of the volost starshina E.I. Vinokurov from the village of Rekovich, Bryansk district, was killed by three representatives of the federative group of Socialist-Revolutionaries, who were lying in wait for one of them in the volost government. They fired from three barrels. And after the murder, they tried to rob the cash register (May 1908).²²²

It is very characteristic that the fighters "for the people's cause" killed the village elders and volost elders elected by the peasants with particular sadism. These people enjoyed special honor and respect among the peasants. Many peasant electors had served in positions for decades, which showed trust in them. For example, Vinokurov, who was killed by revolutionaries, was elected to public office for 17 years. The murder of peasant elected officials was often carried out not just out of revenge, but with the aim of intimidating the peasants.

With particular hatred and cruelty, the revolutionary demons murdered members of Russian patriotic organizations.

On March 29, 1907, in the center of the city of Yelizavetgrad, Pavlovsky, an active member of the Yelizavetgrad department of the Union of the Russian People, was killed by a revolver shot, along with two more patriots - a gymnasium student Sereda and a worker Shevchenko. Shortly before his death, Pavlovsky received an anonymous letter about his impending "execution." The letter is signed: "Jewish Liberty Society." The victim, having received the letter,

was not frightened, saying: "I will be killed, millions of our people will remain, it is impossible to kill all the Russian people." ²²³

The revolutionaries were hated by ordinary peasants who were members of the Union of the Russian People and other patriotic organizations. The peasants Ryzhkov (Klintsy department of the NRC), Gusakov and Golubtsov (Konotop department), Mechia (Kobelyak department), Shilo (Verkhnebelozersky department) died a martyr's death. ²²⁴

Revolutionary demons used a special ritual to kill Russian priests. In Yalta in 1905, Fr. Vladimir Troepolsky was stabbed with daggers in his home, in front of his wife and three young sons, for his fearless denunciations of the revolutionary mood that reigned in the city at that time. His last words to the murderers were, "God will forgive." On November 30, 1906, in the village of Gorodishchi in the Tsaritsyn region, the priest Fr. Konstantin Khitrov was also killed in his house. The murderers spared none of his family: Fr. Constantine, his matushka, his five-year-old son Sergei, and young Nikolai were all found with broken skulls. In 1910, the Exarch of Georgia, Archbishop Nikon, was assassinated in Tiflis. ²²⁵

Chapter 24 Criminal community. "The liberal-Masonic underground is active. — The Growth of Masonic Lodges. - Secret coordination of all anti-Russian forces. — Creation of the Supreme Council of Russian Freemasons. The subversive, incendiary role of international Freemasonry. "Freemasons seek power. — A mafia organization of Bolshevik militants. - Cooperation with criminals. — Socialist-Revolutionary banditry. "The Jewish Avenger" Azef. — Prohibition of Zionism. - Increasing Jewish dominance in the press.

By the end of 1905, the bloc of anti-Russian forces created at the Paris Conference of Revolutionary and Opposition Parties had turned into a huge criminal community. The nucleus and coordinating center of this community was the liberal-Masonic underground, which by that time was concentrated mainly in the Cadet Party, the leadership of which was purely Masonic. ^{This}, of course, did not mean that there were no members of Masonic lodges in other

parties. The leadership of the Socialist-Revolutionary Party was predominantly Masonic. Some of Lenin's comrades-in-arms also belonged to Freemasonry (Skvortsov-Stepanov, Lunacharsky, and others). The coordination of anti-Russian forces was carried out at the non-partisan level of purely Masonic conspiracy. As E.D. Kuskov, the wife of one of the founders of the Union of Liberation, Freemason Prokopovich, later admitted, "the goal of Freemasonry is political, to work underground for the liberation of Russia (more precisely, its destruction – O.P.) ... Why was this one chosen? In order to capture the highest and even court circles... There were many princes and counts... The movement was enormous. Everywhere there were "our own people". Such societies as the free-economic and the technical were taken over entirely. It's the same in the Zemstvos..."

The work of Masonic organizations was carried out in strict secrecy. Those below in the Masonic hierarchy did not know the secrets of their superiors. Ordinary Freemasons, carrying out orders, did not know from whom they came. There were no written records or minutes of meetings. For violation of discipline, members of Masonic lodges were subjected to the procedure of radiation (expulsion) with the obligation to observe secrecy on pain of death.

The conduct of the Masonic intrigue was worked out at the meetings in every detail, taking all possible precautions, so that the political forces, among which the Freemasons carried on their work, would not suspect that they were a means of secret political manipulation.

The admission of new members was carried out very selectively, they were sought exclusively among similar haters of historical Russia, devoid of Russian national consciousness. A certain member of the lodge was instructed to collect all the necessary information about the candidate, discussed it comprehensively at a meeting of the Masonic lodge, and only after a detailed check was the candidate offered to join a certain society pursuing "noble" political goals. If the candidate agreed, he was invited to preliminary negotiations, interrogated according to a certain scheme, and only after all this a ritual ceremony of initiation into the Freemasons was held. The newcomer swore secrecy and obedience to Masonic discipline.

In 1905-1906, special emissaries of the French lodge "Grand Orient of France" were engaged in initiation into the Freemasons. The emissaries, acting under the pseudonyms of Senchol and Boulet, were in fact in those days directing Russian

Freemasonry, attracting to it the necessary elements of dubious decency and unscrupulousness in means. One of the future leaders of Russian Freemasonry, M. Margulies, was immediately initiated by French emissaries into the high Masonic degree of the 18th degree in the St. Petersburg prison "Kresty", where he was imprisoned for political crimes and connection with terrorist groups.^{Count} Orlov-Davydov, known for the scandalous trial of an actress whose child he refused to recognize, also received a high degree. But Orlov-Davydov, a very rich man, agreed to maintain one of the Masonic lodges at his own expense.

"Organizationally, each lodge had a chairman, a Venerable, an orator, and two overseers, a senior and a junior, of whom the younger acted as secretary..."

All meetings were opened by Venerable, who presided over them. At the opening of the meeting, everyone was seated in a semicircle; Venerable asked the traditional questions "Is the door closed?" and so on.

The functions of the speaker were to monitor compliance with the statutes; he also kept the charter, made welcoming speeches to the new members... All members of the lodge paid membership dues, which were received by Venerable and handed over to the secretary of the Supreme Council.

Secrecy in the organization was maintained consistently and strictly. The members of one lodge did not know any of the other lodges. The Masonic sign, by which Masons in other countries recognize each other, did not exist in Russia. All relations between the lodges and other cells of the organization took place through one chairman of the lodge, Venerable. Members of the lodge, who had previously been members of various revolutionary organizations, were struck by the restraint and consistency of the conspiracy. Later, when I was secretary of the Supreme Council and knew almost all the members of the lodges by my position, it was almost ridiculous for me to see how sometimes the members of different lodges agitated me in the spirit of the last decision of the Supreme Council, without guessing with whom they were dealing.

A newcomer to the lodge received the title of apprentice upon admission. After some time, usually a year, he was elevated to the degree of master. The right to decide when such a promotion should be made belonged to the lodge. But sometimes the promotion was made on the initiative of the Supreme Soviet. In these latter cases, they usually acted for reasons of a political and organizational nature, i.e. the Supreme Soviet considered it useful to move this

or that person, whom it valued, forward on the ladder of the Masonic hierarchy" (memoirs of the Freemason A.Y. Galpern).

The governing body of Russian Freemasonry, the Supreme Soviet, controlled all the work of Masonic lodges. Elections to the Supreme Soviet were secret. The names of the persons included in the Supreme Soviet were not known to anyone. Instructions and orders from the Supreme Council to the Masonic Lodges came through a certain person, and only through the same person did the Masonic Lodges communicate with the Supreme Council.

Initially, this Supreme Soviet existed not as an independent organization, but as a meeting of representatives of Russian lodges affiliated with the Grand Orient of France. In 1907-1909 the Supreme Soviet of Russian Lodges consisted of 5 people: the chairman was Prince S.D. Urusov, two deputies - F.A. Golovin (chairman of the Second State Duma) and M.S. Margulies (cadet), the treasurer was Count Orlov-Davydov, the secretary was Prince D.O. Bebutov, a swindler, who at one time was an informant for the Ministry of Internal Affairs,²²⁸ and a future German spy.

Russian Freemasons were in constant contact with the political gangs of the revolutionary parties and even invited their representatives for "moral" support of their terrorist activities. For example, at the beginning of 1905, a representative of the left wing of the liberals from the Union of Liberation, associated, in particular, with the Freemason Margulies, came to Nice to see the leader of the militant bandit organization of the Socialist-Revolutionaries, Gotz.

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A member of the Masonic Lodge of Philaethes, V.V. Arkhangelskaya-Avchinnikova, declared at public readings: "Freemasonry represents the height of perfection and is preparing to give the world a future king and creator of the universe." This Freemason encouraged her listeners to join the Order of Philaethes as "especially distinguished for its emancipatory aspirations."²³⁰ The Order supported the Russian "revolutionary liberators" in every possible way. Arkhangelskaya-Avchinnikova herself was his secretary of the International Committee for the Protection of Human Rights, taking care of political bandits.

Masonic organizations provided all kinds of support to representatives of revolutionary gangs who fell into the hands of justice. Masonic organizations

provide free legal assistance to Socialist-Revolutionary and Bolshevik terrorists. For example, the Freemason P.N. Malyantovich defended the Bolsheviks V. Vorovsky and P. Zalomov, the Freemason M.L. Mandelstam defended the political bandit of the Socialist-Revolutionary I. Kalyaev and the Bolshevik N. Bauman, and the Freemason N.K. Muravyov (later) defended a number of Bolsheviks guilty of state crimes and conspiracy against the Tsar.²³¹

Around the secret Masonic lodges there were a number of legal organizations operating under the control of the Freemasons. Often these were Spiritualistic and Theosophical organizations.

In 1906 there was a circle of "Spiritualist-Dogmatists". The magazines "The Spiritualist" and "The Voice of Universal Love" were published, as well as the daily newspaper "From There." The publisher of these magazines was the honorary citizen Vladimir Bykov, who, according to the police, held the degree of "master of the chair" of one of the Masonic lodges, maintaining relations with the "proper" Masonic organizations of St. Petersburg and Chernigov. He was also the head of the circle of "Spiritualists-Dogmatists" in Moscow, choosing from among its members the "most worthy" for initiation into Freemasonry. As the police established, this Bykov was a great swindler, selling various magic devices for all kinds of ailments among some mystically inclined Moscow merchants, as well as initiating everyone into the rituals of the "Rosicrucian Order" for a fee of 300 rubles.²³² Pyotr Aleksandrovich Chistyakov, the publisher of the journal Russian Frank-Mason, is a match for him. According to the police (November 1908), he held the rank of "Grand Master" of the Grand Lodge "Astrea" (which had existed in Moscow almost since 1827),²³³ and the secretary of the lodge was Tira Sokolovskaya. The lodge was located in Moscow.

In January 1906, the Freemasons studied public opinion regarding their organization. Otherwise, it is difficult to assess the open announcement published in some Moscow newspapers, in which it was proposed to join the reviving society of Freemasons. The invitation stated that the society arose by virtue of the rights granted to the Russian population by the Manifesto of October 17 to the extent that it existed in the 18th century. "All honest and moral" people, without distinction of religion, were invited to join the society. Letters of consent to become a member of the society had to be sent to the 17th post office to the bearer of the "V.M." postmark. When such applications are

received from 500 people wishing to join the society, a general meeting will be announced. The announcement was immediately taken over by the police. Despite the wide publication, there were very few Russian people wishing to join the Freemasons.²³⁴

Studying the international connections of the Russian liberal Masonic underground, one can speak with full confidence about the initiation and support of many anti-Russian and anti-government forces on the part of international, primarily French, Freemasonry.

International Freemasonry unreservedly recognized the bloody revolutionary demonism and the personal participation of the Freemasons in the war against the Russian government. In the appeals of foreign Masonic lodges to their brethren in Russia, protests were expressed against the right of the Russian state to defend itself against the actions of subversive anti-Russian forces. Thus, for example, at a meeting of the Milan lodge "Reason" on the events in Russia in 1905, the following resolution was passed: "The Lodge "Reason", sending fraternal greetings to the new Russian Masonic family, which is courageously beginning its existence at a sad moment for the country and in the midst of an increasingly ferocious reaction, expresses the wish that the new Masonic force, which has come out of the people and stands for the people, Soon she was able to raise her green banner over the liberated fatherland and nobly repay the innumerable sacrifices of theocratic reaction."²³⁵ Similar appeals are sent by other Masonic lodges, expressing their readiness to help Russian Masons in their struggle against the lawful government, for the overthrow of the existing state system.

The French Masons called the Russian government "the shame of the civilized world" and incited the citizens of Russia to rebel against it. The revolutionary demonism of 1905 was for the Freemasons a struggle for "progress and enlightenment." When, in 1906, the Tsar dissolved the State Duma, whose members grossly violated the laws of Russia, the French Freemason Baro-Formier (Lodge "Work and Improvement") supported the enemies of the Tsar, calling them martyrs and heroes of Russian independent thought.²³⁶ At the reception of the deputy of the First State Duma Kedrin, "The Grand Orient of France" on September 7, 1906, the great orator of this lodge declared: "We are charged with a duty not only to encourage the Russians, who are suffering from

oppressive tyranny, but also to provide them with the means to defeat despotism..." ²³⁷ And delivered! On May 7, 1907, Freemason Leitner gave a report to the Lodge "Justice" about his visit to the Committee for Assistance to Russian Revolutionaries. Thus, the Russian intelligence report rightly notes that "the Grand Orient is helping the Russian revolutionary movement in one way or another." "The radical majority of the Grand Orient," says the same report, "is now being replaced by a socialist majority, and at certain socialist congresses (e.g., in 1906) it has been demanded that all Socialist Freemasons, in all questions discussed in the lodges, should have in mind first of all the higher interests of international socialism In the near future we can expect from the Grand Orient of France the widest possible assistance to the anti-government plans of the Russian revolutionary elements. As far as the present time is concerned, there are many signs that the Grand Orient has already taken this path, keeping all its decisions and actions in the strictest secrecy. ^{How} much importance the French Masons attached to the secrecy of their anti-Russian activities is shown by the fact that all correspondence concerning Russia and the Russian Freemasons was kept personally by the Chief Secretary of the Grand Orient, Narcissus Amédée Vadekar. ²⁴¹

World Freemasonry tried to use the initiatives of general disarmament and peaceful coexistence of states put forward by Nicholas II for its own purposes. In a letter to the Minister of Internal Affairs P.N. Durnovo dated December 14, 1905, the Minister of Foreign Affairs of Russia Lamsdorff noted:

"I could not fail to notice the ever-increasing influence of Freemasonry in the West, which, among other things, clearly seeks to distort the basic idea underlying the First Peace Conference and to give the peace movement the character of propaganda of internationalism.

An investigation undertaken in these respects, though not yet finished and very much hampered by the deep secrecy which covers the activities of the central Masonic organization, nevertheless makes it possible even now to come to the conclusion that Freemasonry is actively striving for the overthrow of the existing political and social order of the European states, for the eradication of the principles of

nationality and the Christian religion in them, and also for the destruction of national armies.²⁴²

Lamsdorff asks Durnovo to gather detailed information about the Masonic movement in Russia with the help of the Ministry of the Interior. However, in response, he received an evasive reply, indirectly confirming the persistent rumors about the patronage of the Durnovo Masonic organization. Instead of investigating the question, Durnovo replies that "the investigation of the activities of the Masonic organization and the alleged spread of Masonic teachings in the Empire is connected under the present circumstances with considerable difficulties, which do not allow us to expect successful results from the measures that can be taken in this direction." ^{Durnovo} was undoubtedly disingenuous, for the Russian police already possessed certain material on the subversive activities of the Masonic lodges. If Durnovo himself was not connected with the Freemasons, then in giving such an evasive answer, it is possible that he was following the instructions of Witte, who did not want to oppose Freemasonry. An experienced politician, who was also friends with many people whose affiliation with Freemasonry is beyond doubt, Witte perfectly understood where the forces of the anti-government opposition were coordinated and regulated.

To this day, the myth continues to be maintained that the liberal Masonic circles, and above all the Cadets who grew out of the underground Masonic Union of Liberation, after the Manifesto of October 17 ceased to oppose the Tsar and began to cooperate with him. This myth was created by the Bolsheviks, who sought to belittle the role of the Cadets in the destruction of tsarist power and to exaggerate their own. Historical facts irrefutably testify to something completely different. The Tsar at that time had no more consistent and organized enemy than the Cadet, or rather the liberal-Masonic opposition. It was in liberal circles that the idea of the physical elimination of the Tsar was nurtured at that time. A personal friend of one of the founders of Russian Freemasonry and the Union of Liberation, M. M. Kovalevsky, Prince D. O. Bebutov, in whose mansion the Cadet Club met, in his memoirs recounts how he handed over 12,000 rubles to the leaders of the Socialist-Revolutionary Party for the assassination of Nicholas ^{II.}²⁴⁴ The liberal Masonic underground approved and secretly supported revolutionary terror. In preparation for the armed

uprising in Moscow, the authorities seized documents from which it irrefutably followed that the revolutionaries and the liberals were criminally connected and that the latter financially supported the disorders in Russia.²⁴⁵

After the appearance of the Manifesto on October 17, the liberal-Masonic underground, of which the Cadet Party became the legal spokesman, the Bureau of Zemstvo Congresses, and some other public organizations felt themselves masters of the situation and raised the question of seizing power. Moreover, they were no longer satisfied with Witte's proposal to take a number of important ministerial posts in the new government (except for finance, foreign affairs, military and naval). Such representatives of the "progressive community" as A.I. Guchkov, M.A. Stakhovich, E.N. Trubetskoy, S.D. Urusov and D.N. Shipov were invited to the new cabinet. The Bureau of the Zemstvo Congresses, to which Witte had submitted his proposal, replied through its delegation that it demanded the convocation of a Constituent Assembly to draft a new constitution.

At the congress of the "Russian Zemstvo people", held on November 6-13, 1905 in the house of the freemason Count Orlov-Davydov, the "Zemstvo people" declared themselves a representative body and demanded that they be granted almost the right of the Constituent Assembly.

The core and leadership of the congress consisted mainly of Freemasons. The chairman of the congress was the freemason I.I. Petrunkevich, his deputies were A.A. Savelyev, the freemason F.A. Golovin, N.N. Shchepkin, the secretaries were the freemason N.I. Astrov, T.I. Polner and the freemason V.A. Rosenberg.

All the leaders of the liberal-Masonic opposition were represented here: Prince P.D. Dolgoruky, Prince Golitsyn, Princes Trubetskoy, D.N. Shipov, F.A. Golovin, Count Geiden, S.A. Muromtsev, Stakhovich, F.I. Rodichev, V.D. Kuzmin-Karavaev, Prince G.E. Lvov, P. Milyukov.^{As} one of the members of the liberal Masonic underground frankly admitted later, these people did not want to stoop to joint work with the tsarist power, but agreed to be only the masters of Russia.²⁴⁷

"If the constitutionalists-democrats, the liberals, had come to my aid then," Witte told Bernstein, a correspondent for the New York Jewish newspaper Den, "we in Russia would now have a real constitutional system. If the leaders of the Cadet Party, Professor Pavel Milyukov, Gessen and others, had supported me,

we would now have an entirely different Russia. Unfortunately, they were so carried away by this enthusiasm that they reasoned in a childish way. At that time they did not want the form of government that exists in France now, but they wanted to establish in Russia in one leap a French republic of the distant future. Of course, it was not about the "childish" reasoning of the Cadets, they just did not believe in the Russian people, they considered them a faceless extra, who obediently goes in the direction where the behind-the-scenes director tells him to go. The liberal Masonic underground believed in the efficacy of the armed uprising and the anti-Russian terror that was being waged throughout Russia, and finally, the underground believed in the support of international Freemasonry, which, as we have seen, was quite real.

From the standpoint of today's historical knowledge, we can draw the irrefutable conclusion that if the liberal Masonic underground had wanted to stop the bloodshed at the end of 1905, it could have done so. But it did not want this and, moreover, deliberately provoked a protracted state crisis, hoping to overthrow the Tsar and seize power.

The left-wing allies of the liberal Masonic underground, primarily the Socialist-Revolutionaries and the Bolsheviks, continued to deepen their bloody course. According to the methods of struggle, the leaders of these parties have turned into outright criminals.

All the revolutionary parties have created well-armed militant groups to fight the legitimate authorities. Their organization was based on the mafia principle, which in some places even intertwined with the hierarchical degrees and rules of the Masonic conspiracy. Among the Bolsheviks, the most indicative bandit formations of militants were formed in the Urals. They were headed by Y. M. Sverdlov, who in turn was subordinate to the Combat Center of the Central Committee of the Party, which was headed by Lurie Moisey (nickname "Mikhail Ivanovich"), Shklyayev ("Lazar"), Erasmus Samulovich Kadomtsev ("Peter-Pavel"), Urison ("Victor"), Miney Gubelman (Yaroslavsky).

Practically all of Lenin's closest associates went through the school of participation in bandit terrorist organizations. It was they, from Kamo and Krasin to the Chekist executioners M.I. Latsis and M.S. Kedrov, who formed the backbone of Lenin's party, an organization of the criminal mafia type.

As in the classic mafia, several levels of initiation into the secret of the organization were created. Only the one at the top of the pyramid had complete information, he coordinated his actions with the Battle Center. On the level below sat the secret operational leadership and instructors of the combat organization, on the next, also secret level, there were the executors of various dirty deeds, they received tasks from the previous level and followed precise instructions; At the very bottom are the "extras," the rank and file who were involved in the work but knew nothing of the nature of the activities of the higher levels of initiation.

In practice, this is how it was organized. Three squads were created under each Ural committee of the RSDLP. One known to all, which included workers, and two secret ones. They were divided into the first, second and third.²⁴⁸

In fact, the "combat" work was carried out by the second squad, which included the so-called tens (detachments), staffed by young people who did not find anything else to do in life and became militants.

Each "ten" had its own special purpose: a reconnaissance detachment, a sapper detachment (to lay mines), a bomber detachment (to throw bombs), a riflemen's detachment; The second squad consisted of a detachment of boy scouts (by the way, the future chairman of the Ural Soviet, the organizer of the murder of the Tsar Beloborodov, began in this detachment) and distributors of party literature, as well as bomb workshops and other similar enterprises. Militants of the second squad worked in underground printing houses, forged seals. At the head of each detachment ("tens") was a tenth. The detachments, in turn, were split into "heels".

What were the militants doing? First of all, they committed political assassinations of policemen, government officials, and the Black Hundreds, i.e., all persons undesirable to the Party. Some militants specialized in killing police officers and their agents. Policemen were killed at checkpoints and ambushed in their apartments. They made fictitious denunciations and killed the policemen who came for the search. During such terrorist acts, many random people, relatives and loved ones were killed.

A special aspect of the militants' activities was robbery, or, as they were called, "expropriations," expropriations. They robbed cash registers, offices, attacked transport with money. Bombs and cartridges were not spared, random

people died by the dozens. The legendary militant and mentor of the young I. Kadomtsev liked to repeat: "You don't have to be brave, you have to be brave if you are a coward"; "Every undertaking must be carried out with the calmness with which you sip a spoonful at the table"; "The hardest thing is to cover your tracks, and the act is a trifle." The militants carefully prepared for each murder and robbery – they collected information, drew plans, prepared keys, weapons, and thought through all the organizational details.

Militants were also engaged in racketeering, i.e. they imposed tribute on the rich under the threat of death. In addition, the militants guarded party events and party leaders.

Each militant had to lead at least one robbery ("exom"), be able to drive a horse, a locomotive, and later a car, wield firearms and cold weapons, know human anatomy in order to quietly kill an enemy with the help of cold weapons, have dexterity and agility, and also be able to make up. The militants were constantly trained and taught how to use weapons. Each militant was required to undergo regular exercises in shooting from a revolver in all possible positions of the body, exercises in fencing, etc.

Young militants were tested for testing. For example, militants dressed in police uniforms grabbed their "trainee" and interrogated him using physical methods. If the subject could not stand it, he was removed.

Many of the militants were physically very strong and accurate in shooting. Militant A. Kalinin squeezed up to 7 poods with his hands, Mikhail Kadomtsev from Browning hit the target at 75 steps.

Here are just a few episodes from the life of one of the famous Ural militants K.A. Myachin (aka Yakovlev, aka Stojanovic): in 1905 he threw bombs at the Cossacks; In 1906, he prepared to blow up the barracks, threw a bomb into the apartment of the leader of the Black Hundreds; in 1907 – throwing a bomb into the police premises, seizing weapons, seizing dynamite, robbing a mail train with money (25 thousand rubles were taken), robbery of Samara cooperatives (200 thousand rubles were taken); In 1908 there was an attack on the Ufa treasury, the first Miass robbery (40,000 rubles were taken), the murder of the executioner Uvarov, and the second Miass robbery (95,000 rubles were taken). "Eighteen people were killed and wounded by the enemy," Myachin smugly

notes, "in the second Miass robbery alone." The militant Myachin naturally ended his life as the head of a group of Gulag camps.

And here is an example of the activities of the Yekaterinburg organization. In August 1907, four Ekaterinburg militants, among whom was one of the future murderers of the royal family, P.Z. Yermakov, committed an armed robbery of a transport with money, which was carried by a cashier and six guards. The robbers wore black masks. Yermakov himself says: "We were divided into two groups... They started firing indiscriminately at the escorts - they wounded four people, killed two horses... They took 12.4 thousand rubles, hid it and handed it over to the regional party committee on the fourth day."

The second Bolshevik squads work in direct connection with the "forest brothers" headed by the bandit Lbov. These non-party robbers also engaged in political murders and robberies, committed vigilante justice, and partly spent the money on themselves and partly sent it to the committees of various parties, including the Bolsheviks. By the way, several participants in the murder of the royal family came from among the "forest brothers". One of the liaisons between the Bolshevik militants and the LBOV "Forest Brothers" was K.I. Kirsanov, the wife of the leader of the militants on an all-Russian scale, Minei Gubelman. Direct communication with Lbov was maintained by Sverdlov. Militants of the RSDLP and the "Forest Brothers" are conducting a number of joint operations.

The roads of the "Forest Brothers" are stained with blood. To understand their methods, let's give a few examples.

In the summer of 1907, 12 armed "forest brothers" attacked the passenger steamer Anna Stepanovna Lyubimova, forced the steamer to anchor, killed a sailor, a policeman, a soldier, mortally wounded a passenger, seriously wounded the captain of the steamer and lightly wounded two passengers, stole a little over 30,000 rubles and two revolvers.

In the same year, the "Forest Brothers" killed the director of the Nadezhda plant, Prakhov, and the chief engineer in front of the workers, because as a result of their reconstruction of the plant, some of the workers had to be laid off. The Forest Brothers racketeered the rich, and those who refused to pay were killed. This is how the contractor of the Russians was killed.

Above the second squads of the RSDLP militants stood the first squads (the members of these squads had the highest degree of initiation into the secrets of the organization), consisting of elected and co-opted parts (where the leader-dictator could introduce anyone at his discretion). The electors consisted of one member from each detachment of the second squad, plus the commander of the entire combat organization, the Tsyatsky, who was elected by the representatives of the 1st and 2nd squads jointly. The elected part of the 1st squad also included a permanent representative of the party committee. The co-opted part of the first squad consisted of various military specialists: an instructor, a head of bomb workshops, a weapons manager, a treasurer, and a secretary. The elected part of the first squad formed the council of the combat organization, and the co-opted part formed its headquarters. The headquarters developed the regulations, instructions, strategy and tactics of combat operations, supervised training and armament.

The second was followed by the third squad, which included "party mass members", members of the party committee ("committeemen"), as well as workers affiliated with the party. The Third Squad was a school of military training, which was studied by the militants of the Second Squad, each of whom was obliged to train "fives" from the Third Squad.

As noted by the militants themselves, "such a structure achieved the secrecy and flexibility of a mass military organization, the Tsyatsky knew only the Desyatskie, the Desyatskie knew only his Pyatochniki. Thanks to this, for 4 years, the Ural combat organizations did not know a single case of failure."

The preparation and reception of militants in the first and second squads was extremely strict. Two old members of the organization vouched for the militant who joined them. The guarantors were responsible for their "godson" with their heads. In case of any serious deviations from the statutes, the sentence of the council was carried out on the "godson" by his guarantors. And, of course, only death was such a sentence. The militant could only say what he needed to say, not what he could, even with his own people. In the charter, the militant was constantly reminded that "a militant has a weapon not in order to hide it, to abandon it in danger, but in order to kill the enemy" (and the enemy was, as a rule, an unarmed compatriot who thinks differently from a militant).

In case of extreme danger, the charter recommended that the living should not surrender. The conspiracy covered all aspects of the militant's life. They looked with distrust even at the militant who was trained in the third squad. In case one of the leaders was killed or went to prison, they had two deputies of the Sotsk, the Tenth, and the Pyatochnik.

The militants were well armed. They received weapons from Finland and Belgium. For example, in 1907 the militant P. Z. Yermakov had one Mauser, 4 Brownings, and a military gun with six interchangeable drums. And since the militants had their own bomb-making workshops, explosives were always in stock.

The "Forest Brothers" were also well armed. One of the future organizers and executors of the murder of Grand Duke Mikhail Alexandrovich, V.A. Ivanchenko, was in charge of weapons in this gang. "Weapons," he wrote, "were received from abroad – Belgian Brownings, Mausers, and on the last day [before the arrest – O.P.] I received 75 partisan rifles without stocks..."

Where were the funds obtained by robbing and killing people spent? "The money," the former militants say, "was transferred to the party organs for the publication of newspapers, the maintenance of combat schools, and for sending to the central offices of the party. During 1906-1907, 40,000 rubles were sent to the regional committee, and about 60,000 rubles to the Central Committee of the Party (transferred through A.I. Summer).

With this money, the regional committee in the Urals published as many as three newspapers: "Soldier", "Proletary" and a newspaper in the Tatar language. Money was also received for the travel of delegates to the London Congress, for the maintenance of a school for combat instructors in Kiev, a school for bombers in Lvov, as well as for the holding of borders (Finland and Western Russia) for the transportation of literature and the escort of militants and party members abroad.

The policy of Bolshevik hypocrisy was very clearly manifested in the example of robberies ("exes") of militants. Officially, in words, the Bolsheviks condemned these robberies, but in reality they supported and encouraged them in every possible way.

The testimony of Kerensky, who was a lawyer at the trial of the expropriation of the Miass Treasury, is very interesting. "Officially, Lenin and the Bolshevik

press," writes Kerensky, "branded the expropriations as a 'petty-bourgeois practice' of the Left Socialist-Revolutionaries and Maximalists. "How is it," I asked Alexeev [the leader of the Miass robbery – O.P.], "that you are carrying out expropriations, although this is contrary to the views of your party?" "Very simply," he replied, "we have a special agreement on this question in the Party. Before the expropriation is carried out, about two weeks in advance, we leave the party, declaring our disagreement with its policies. This gives us complete freedom to carry out the action... Two weeks later, we submit an application for reinstatement in the ranks of the party, 'condemning' our mistakes, and we are immediately reinstated." Naturally, the money, stained with blood, was transferred to the party treasury, for the maintenance of the same administrative and repressive apparatus.

The soul of the militant Bolshevik organizations was Lenin, who personally supervised the conduct of many bandit operations. As G. V. Plekhanov wrote: "One is struck by Lenin's unscrupulousness in his means, especially in 1905-1907,"^[249] as well as by the motives of "personal ambition."²⁵⁰

The dirty bandit methods used by Lenin in the political struggle, in particular, were promulgated by L. Martov in his book *Saviours or Abolitionists* (1908). It was here that Lenin's connection with criminals was discovered, as well as the use of criminal methods to obtain money.

In 1903-1904 a scandal broke out when Lenin concealed letters addressed to the Mensheviks in which he condemned his position. As Plekhanov recounted, "Lenin did not deny this fact, declaring that the interests of the cause demanded it." "I am convinced," Plekhanov believed, "that even the most prudent and criminal actions from the point of view of the law were committed by him for the sake of the triumph of his tactics."²⁵¹

An example of business relations between the Bolsheviks and other bandit formations is the connection between the Bolsheviks and the Lbov gang. The bandits even supplied their Bolshevik comrades-in-arms with money, and sometimes carried out their orders. In a number of cases, even the cadres of the Bolshevik combat organizations were selected from among the LBOVTSY. In 1907, the LBOV gang signed an agreement on the supply of weapons with the military-technical bureau under the Central Committee of the RSDLP, which consisted of Bolsheviks. Apparently, such deliveries were made by the

Bolsheviks many times. The money was handed over in advance to the Bolshevik bureau and fell into the hands of Lenin, who did not give the weapons and did not want to part with the money. A scandal erupted. A proclamation appeared abroad, signed by a certain Sasha, who accused the Bolsheviks of embezzling money belonging to the LBOVTSY. The Leninist press, with its usual truthfulness, declared that there was not a word of truth in Sasha's assertions. Then Sasha called other Social Democrats as judges. During the analysis of the case, the Bolsheviks' attempt to embezzle the money of "honest criminals" failed. The old revolutionary L. Martov spoke out in support of justice.²⁵²

No sooner had the scandal subsided with the misappropriation of money by the Bolsheviks than another one flared up – about the participation of Bolshevik militants, including major party functionaries, in the robbery of the state treasury in Tiflis. Of course, this robbery was far from the first. But in this case, the Leninists were again caught red-handed when they tried to exchange stolen 500-ruble credit notes abroad, for which they were sentenced as criminals and spent a long time in prisons in Germany and Sweden.

And then, as luck would have it, a new puncture. The Berlin police seized a warehouse of weapons and paper, which was intended for the production of three-ruble credit cards. The examination of the Imperial Bank confirmed this fact. Once again, a number of Bolshevik-Leninists were imprisoned.²⁵³

As a result of a successful operation by the Russian police, Bolshevik raiders were seized by the hand in five European cities at once: Berlin, Munich, Stockholm, Zurich and Paris. In the latter, the organizer of illegal operations in Western Europe, Lenin's comrade-in-arms, M. M. Litvinov, who was in possession of several stolen banknotes, was caught red-handed. In the course of the investigation of the case, it was discovered that one of Lenin's comrades-in-arms, Krasin, the leader of particularly dirty cases, had used the German Social-Democratic newspaper *Vorwärts* to smuggle into Russia not revolutionary literature (as he had told them), but the special paper necessary for the production of counterfeit three-rouble notes.²⁵⁴

The well-known case of the robbery of the treasury in Tiflis by Bolshevik militants in July 1907 was presented in the spirit of Lenin's cunning. In order not to violate the party resolutions on the non-participation of members of the RSDLP in the robberies, its participant, which, by the way, included both Joseph

Stalin and the well-known terrorist Kamo, temporarily left the local party organization. Having committed a robbery of 200,000 rubles, they were going to rejoin the party, having previously transferred the money to Lenin's leadership. And they would have gotten away with it if they hadn't been caught exchanging money abroad. A scandal arose, and the Central Committee of the RSDLP ordered an investigation, which was carried out by the Caucasian Regional Committee of the RSDLP. The Regional Committee identified a number of persons who had taken part in the robbery and adopted a resolution expelling them from the ranks of the R.S.D.L.P., i.e., "taking into account that they had already left the local organization, declared it inadmissible to admit them to any other Party organization."

However, Lenin would not have been Lenin if he had allowed people loyal to him to be expelled from the Party, even if they were criminals. In August 1908, the Plenum of the Central Committee of the R.S.D.L.P., dominated by Leninists, decided:

1. To revoke the decision of the Caucasian Regional Committee on the expulsion of the expropriators from the Party, i.e., to restore to these "liquidators" who have left the organization for the purpose of committing "exa" (robbery) the right to be readmitted to any organization;

2. The plenum condemned the members of the Party leadership for unduly "broadening the scope of the investigation" and brought Martov and another member of the R.S.D.L.P. before the Party court for divulging Party secrets.²⁵⁵

A serious party squabble broke out. Ardent revolutionaries accused each other of all sins. Martov agreed to the trial, but, like Lenin in 1907, demanded the personal appointment of half of the judges. However, as he himself writes:

My demand was not respected, and I again replied to the Central Committee that I did not recognize the rigged trial and that the attempt to defame me... I shall immediately react by publishing my paper, in which it has been so convincingly proved that Lenin and Co. are engaged in the protection of banditry in the interests of "the dictatorship of the proletariat and the peasantry." In the end, Lenin realized that the uproar around the affair could only hurt him, so he hushed it up, and in order to calm Martov, offered him a place in the central organ of the party press.²⁵⁶

The methods of struggle employed by the Socialist-Revolutionary Party differed little from those of the Bolsheviks, but with a special emphasis on the murder of Russian statesmen. In December 1906 alone, the Socialist-Revolutionary bandit group, headed by Savinkov and Azef, killed Count Ignatiev, the mayor of St. Petersburg, von der Launitz, and the chief military prosecutor Pavlov.²⁵⁷

In the countryside, the Socialist-Revolutionaries are forming squads (bandit groups) to carry out agrarian and political terror in the localities "for the purpose of intimidating and disorganizing all the direct representatives and agents of the present-day ruling classes."

Similar gangs are beginning to be formed even in the cities to carry out "factory terror." Personal armed initiative is preached. One of the leaders of the Socialist-Revolutionaries, Breshko-Breshkovskaya, urges: "Go and dare, do not wait for any point, sacrifice yourself and destroy the enemy!" Call to arms!"²⁵⁸

"Strike! Hit harder! Demand land and freedom, beat the tsarist officials, capitalists and landlords!" the Socialist-Revolutionary agitators urged.

In order to influence the peasantry, the Socialist-Revolutionaries formed the Peasant Union of the Socialist-Revolutionary Party, declaring it the legal representative of the toiling peasantry. The Socialist-Revolutionaries of this union were outright deceitful, declaring to the peasants that they represented the entire peasantry and had been elected by special village and volost committees. However, there was not a single peasant in the leadership of this union. According to witnesses, the members of this pseudo-peasant union did not stop even at forgery. Before collecting signatures on the verdicts of the volost and village assemblies, which had been drawn up in advance in the sense desirable for revolutionaries, the agitators of this union often asked the peasants to sign papers other than those which had actually been read at the meetings and which, without containing anything criminal, had been approved by the peasants.²⁵⁹

In the midst of the villainous murders of Russian statesmen, the real face of the head of the Combat Terrorist Center, Yevno Azef, is revealed. It turns out that he, while serving in the police, used his position to fight against the Russian state. The leadership of the police, considering him to be their agent, did not

know for a number of years that in the SR Party it was Azef who directed all the work of organizing political assassinations.

In 1908, Azef could no longer hide his high position in the Socialist-Revolutionary Party as the leader of the terrorists. The police have a serious suspicion that she has been the victim of a monstrous provocation! And at this moment, the anti-Russian forces take the maniac-killer Azef out of harm's way, presenting him as a run-of-the-mill police agent, giving him the opportunity to escape. A well-known freemason, A.I. Braudo, organizes a meeting of the former director of the Police Department, A.A.^{Lopukhin}, with a member of the Socialist-Revolutionary Central Committee, Argunov, at the apartment of another mason, E.E. Kalmanovich, at the apartment of another mason, E.E. Kalmanovich, at which the former policeman informs the SR of information about Azef's service in the police.

Not a single "progressive" newspaper condemned this monstrous provocation of the revolutionary demons against the government. Some organs of the left-liberal press shamelessly even tried to use it in the struggle against the tsarist power. And there were those who presented Azef as a just national "avenger for oppressed Jewry." The case of Azef once again exposed the enormity of the means used by demons, and once again drew attention to the Jewish question.

Despite accusations of anti-Semitism by the tsarist government, many of the Russian Empire's laws regarding Jews were not enforced in practice. First of all, it concerned the Pale of Settlement. On May 22, 1907, the government issued a special circular prohibiting the local authorities from placing in the Pale of Settlement those Jews who had settled outside the Pale of Settlement during the First Revolution and earlier. Jews were tenants and owners of many rural properties. Jewish organizations set up a number of special banks to provide cheap credit, and the government patronized these banks in every possible way, allocating resources to them from the Central Bank. The majority of the Russian population did not have such benefits.

In the western provinces, despite the protests of ordinary Russians, the local administration did not appoint bazaars and one-day fairs on Jewish holidays, on Saturdays, when Jews could not trade due to their religion. The Sabbath was kept sacred, and trade was moved to Sunday.²⁶¹

The so-called percentage norm for admission to educational institutions was practically not applied. Many data show that in most educational institutions this percentage (5 percent for the share of Jews in the total population) was exceeded by two or more times.

In order to put an end to the criminal opposition of the Jews to the Russian people, the Russian government quite rightly prohibits the Zionist movement. The Governing Senate, by a decree of June 1, 1907, clarified that Zionist organizations that showed a desire for the national isolation of the Jewish masses for the purpose of actively combating the existing conditions of Jewish legal life and, consequently, leading to an aggravation of national enmity with the indigenous population, should be recognized as prohibited.²⁶²

At the same time, a number of Jewish societies continue to operate in Russia. Among them was the ETO (Jewish Territorial-Emigration Society), which left the Zionist organization and set itself the goal of organizing a colonization center for Jewish émigrés and acquiring some territory for this purpose, primarily in the United States.²⁶³

Despite many privileges and indulgences on the part of the Russian government, the Jewish population continued to be the most significant source of anti-Russian forces. By 1907, the number of Jews involved in the struggle against the Russian government had even increased. Many Socialist-Revolutionary and Bolshevik militant groups were led by Jews.

The Jewish press became a huge social force. Even Witte, who was very sympathetic to Jewry (he was married to a Jewess), noted with irritation that "the entire semi-Jewish press, of which Propper (the Jewish publisher of the newspaper *Birzhevye Vedomosti* – O.P.) is a typical representative, imagined that now all power was in their hands, and therefore selflessly impuded..."

In 1906, Jewish nationalist circles took all possible measures to complicate the position of the Russian government and to prevent it from obtaining monetary credits in France. The founder of the Saratov branch of the All-Russian Union for the Achievement of Jewish Equality, Kalmanovich, through his French brothers, organized a meeting between a delegation of the Cadet Party and the French Minister Clemenceau.²⁶⁴ But then their attempt failed.

Chapter 25 Patriotic War. — People's upsurge. — Russians against demons. "The horror of the criminal community. — Union of the Russian People. Patriotic organizations. — Orthodox brotherhoods. "Sedition has been defeated.

In raising an anti-Russian uprising, the criminal community of the liberal-Masonic underground and revolutionary parties believed that in the struggle against the government it would have moral and numerical superiority. The criminal community included the entire intelligentsia devoid of national consciousness (and it constituted the majority), the Zemstvo and municipal self-government, the entire press, organizations of doctors and lawyers, and the Jewish, Polish, and Finnish population. But, having counted everything, it did not take into account the main thing, the Russian people itself, for for them they were something passive, dependent only on what kind of authority was placed over them. In the eyes of the criminal community, the Russian state was identified with the state apparatus. The enemies of Russian power did not understand that its roots lay in the masses of the people. As Solonevich rightly pointed out, the tsarist power in Russia was a function of the political consciousness of the people, and the people established and restored this power quite consciously, just as they quite consciously eliminated all attempts to limit it.²⁶⁵

At the beginning of the 20th century, the political consciousness of the Russian people had not yet been damaged, and in response to the anti-Russian uprising, a natural protective reaction arose, expressed in a patriotic unification movement of the Russian people to destroy the common enemy.

The Russian people, wrote the newspaper "Kievlyanin" in those days, "firmly believe in God, their earthly guiding star is the Russian Tsar, they deeply love their fatherland. Do not touch his shrines and respect his popular feeling. Do not say that the Russian people are slaves. They are a great and loving people. You don't understand his faith, you don't understand his love, just as he doesn't understand you. But you have made him understand what revolutionary violence means, you have made him understand that you are desecrating his holiest beliefs.

The best Russian people stood up to defend the autocracy. They used every reasonable opportunity to prove to the doubters the organic character of the power of the Russian autocrats, stemming from the spirit and consciousness of the people.

"And you, friends," St. John of Kronstadt addressed the Russian people, "stand firm for the Tsar, honor him, love him, love the Holy Church and the Fatherland, and remember that the autocracy is the only condition for the well-being of Russia, if there is no autocracy, there will be no Russia; The Jews, who hate us very much, will take power." The Russian saint constantly repeated that if there is no monarchy, there will be no Russia; only the monarchical system gives stability to Russia; under a constitution she will be divided into parts.

The same thing was said by Bishop Anthony (Khrapovitsky) of Volyn, the future First Hierarch of the Russian Orthodox Church Outside of Russia. In a sermon delivered at St. Isaac's Cathedral in St. Petersburg on February 20, 1905, the bishop prophetically warned the Russian people not to allow the destruction of the autocracy in Russia, to preserve their loyalty to the autocracy as "the only supreme power friendly to it"; so that the people may remember that in the event of its hesitation they will be the most unhappy of the nations, enslaved no longer by the former stern landlords, but by the enemies of all the sacred and dear foundations of their millennial life — stubborn and cruel enemies, who will begin by depriving them of the opportunity to study the Law of God in schools, and will end by destroying the holy churches and vomiting out the relics of the holy saints of God, collecting them in anatomical theaters. After the abolition of the autocracy, Russia would cease to exist as an integral state, for, deprived of its only morally unifying force, it would disintegrate into many parts, from the outskirts and almost to the center, and even at the hands of such nationalities as the Tatars of Kazan, the Crimea, and the Caucasus. Such a disintegration is impatiently desired by our Western enemies, who inspire the rebels, in order to then, like vultures, rush upon the disunited borders of our Fatherland, upon its warring tribes, and condemn them to the position of enslaved India and other Western European colonies.

This is the sad future that, in Vladyka Anthony's opinion, awaited Russia if it trusted its internal enemies, who wanted to move it from its age-old foundations.

St. Tikhon, the future Patriarch of Moscow and All Russia, in these tragic days taught the Russian people that autocratic power in Russia does not depend on any other human power (first of all, the power of money), is not drawn from it, is not limited by it, but carries within itself the source of its existence and strength. According to the Holy Scriptures, St. Tikhon argued, the power of the Tsar exists in order for him to judge and protect his people.

The royal power must guard law and justice, protecting its subjects from violence, especially the poor and poor, who have no other helpers and protection. And for this it must be autocratic, unlimited and independent of either the powerful or the rich. Otherwise, it would not be able to fulfill its purpose, since it would have had to constantly tremble for its fate, and in order not to be overthrown, to please the rich, the powerful, and the influential, to serve the truth as the latter understand it, to execute the judgment of man, and not of God.

Such an autocratic tsarist power, said St. Tikhon, exists in our Fatherland, which came to it through long torments from the internal strife of the princes and from heavy slavery under the yoke of heterodox enemies. The Tsar in Russia possesses as much power and freedom of action as is possible for man. Nothing and no one hinders it, neither the pretensions of parties, nor the advantages of one class to the detriment of others. He stands immeasurably above all parties, all ranks and fortunes. He is impartial, impartial, alien to seeking, servility and mercenary motives, he needs nothing of this, for he stands at an unattainable height, and no one can add or subtract anything from his greatness. "He does not receive pleasure from the hands of his subjects, but, on the contrary, he himself gives them fruits"; He does not care about his own interests, but about the good of the people, about "arranging everything for the benefit of the people entrusted to him and for the glory of God." The rights and interests of all his subjects are equally dear to him, and each of them has in him a protector and protector. The Tsar is the father of the people, as the people themselves touchingly call him. The autocracy is based on the feeling of paternal love for the people, and this love removes every shadow of despotism, enslavement, and selfish possession, which some are now trying to throw upon the Russian autocracy. And how shameful it is to speak of the despotism of tsarist power, when its bearers -- let us take the Sovereigns closest to us -- the great

Tsar-Liberator Alexander III, the meek and kind Nicholas II -- are the object of astonishment and admiration of well-meaning people even outside Russia! Is it not strange to speak of the tyranny of the tsar's power, when the Russian man sucks up his love for his Tsar with his mother's milk, when he then cultivates this love in himself to the point of rapturous reverence, when he shows complete obedience and devotion to his Tsar, when various troublemakers even deceive him and incite him to revolt in the name of the Tsar, when he is always ready to die for the Tsar? No, despots and tyrants are feared and trembled, but they are not loved.

But it has been said, and lately especially often, Archbishop Tikhon has argued with doubters that the tsarist power in Russia is only autocratic in theory, but in reality its organs are autocratic – bureaucratic officials who rule everything – and rule badly, who create a mediastinum between the Tsar and the people, the voice and needs of the people do not reach the Tsar ("high to God and far from the Tsar"). The people know more about their own needs than the officials and the King, they understand their own good and benefit better, and therefore it is the people's own responsibility to know and govern all this, as is done in other states.

Of course, the tsar's power, Vladyka agreed, has its own organs, and these organs, like human organs, are not devoid of shortcomings and imperfections, and sometimes arouse against themselves even justified reproaches. But, he asked, where does it not happen? Let them show us such a blessed country! There are states where the people themselves govern and elect their own officials. Are they always on top? And aren't there major abuses here? It is said that under the tsarist regime there are more such abuses, because under it there is a wide field for the bureaucracy, which has now seized all the reins of power. Bureaucracy is especially attacked, although bitter historical experience shows that the detractors of the bureaucracy, as soon as they get power into their own hands, turn into the same bureaucrats, sometimes even bitter ones. But the bureaucracy does not belong to the essence of autocratic power, and the Tsar, in addition to it, comes into direct contact with the people, listens to the voice of the people on questions of state improvement, receives deputations even from strikers (which is not always the case in republics), and in his tireless concern for the welfare and improvement of the state, "attracts the most worthy

people, invested with the confidence of the people, elected from the population, to participate in the preliminary elaboration and discussion of legislative decisions. assumptions."

As for the so-called people's government, according to Archbishop Tikhon, it is a misconception that the people themselves rule the state. It is supposed that all the people in the assemblies of the people make laws and elect officials, but this is only theoretically possible, and would be possible in the smallest state consisting of one small town. But in reality, it is not so. The masses of the people, oppressed by concerns for the means of subsistence and unfamiliar with the higher aims of the state, do not make use of their "autocracy," but transfer their rights to a few favorite people, elected ones. Everyone knows how elections are conducted, what means are used to get into the number of those elected. Thus, the people do not rule, but the elected ones rule, and since they are not elected by the whole people, but by a part of it, by the party, they do not express the will of the whole people, but only their own party (and sometimes purely their own will, since they forget even the promises they lavished before the elections) and are concerned about the welfare and interests of their party. And they treat the opposite one despotically, oppressing it in every possible way and rubbing it away from power.

And it is precisely this imperfect system that the revolutionaries want to introduce in Russia, often only because other peoples have it. They forget, however, Vladyka said, that each nation has its own peculiarities and its own history, and what may be good for one is unsuitable for another. Only those institutions are stable and valid, the roots of which are deeply established in the past of a certain people and have arisen from the quality of its spirit. The legal order (constitution, parliamentarism) has such roots in certain western regions, and in Russia the autocracy arose from the depths of the people's spirit, and it is most akin to it. Everyone must reckon with this, and to make experiments to change the state system is far from being a joke: it may shake the very foundations of the state instead of helping the cause and correcting certain defects. "Thou shalt have ears to hear, let him hear!"

"We, brethren," said Archbishop Tikhon, "will pray to the Lord that He may continue to preserve the autocratic Tsar for Russia and grant him reason and

strength to judge people in truth and to preserve the Russian state in silence and without sorrow."

The Russian protective movement took many forms, from spontaneous outbursts of outraged Russian people to well-oiled work within the framework of patriotic organizations. The intensity of the movement was proportional to the pressure of the anti-Russian forces, reaching its peak at the end of 1905-1906, then turning into a real Patriotic War of the Russian people against the enemies of historical Russia.

The first cases of patriotic upsurge were noted as early as the summer of 1905. In Nizhny Novgorod, for example, port workers gathered and dispersed a revolutionary demonstration under red flags. ⁱⁿ Moscow, on the other hand, patriotic citizens in their own way taught the revolutionary rabble respect for the Tsar by kicking the troublemakers to take off their hats when carrying out the Tsar's portraits. There are many cases when ordinary townspeople and residents of surrounding villages offered their help to the authorities to catch revolutionary bandits.

On August 7, 1905, a Cossack patrol encountered a gang of revolutionaries in the forest. The Cossacks were fired upon from behind the bushes, one was killed. The workers of the surrounding factories were so outraged by this incident that they asked the governor to allow them to raid this gang on the following Sunday, which disturbed their peace and committed all sorts of obscenities. ²⁶⁸

After the amnesty for state criminals, which the government carried out at Witte's insistence, outraged Russian people spontaneously gathered outside the prisons to protest against the release of the bandits. Those released under the amnesty were released from prison with great caution (and some even asked to be kept in prison for the time being), as they were afraid of lynching.

In the Kuban, in Armavir, the Russian people, tired of the bandit raids of the revolutionaries, began to deal with the leaders of the revolutionary movement on their own. ²⁶⁹

After the publication of the Manifesto on October 17, all native Russians were offended in their best feelings. Their political consciousness told them that the Manifesto had been imposed on the Tsar by force, that it was in fact abolishing the Russian autocracy, replacing it with something alien and incomprehensible.

A wave of extreme indignation swept across Russia. In most cities and towns, spontaneous patriotic demonstrations in support of the Tsar took place. After many such demonstrations, the Russian people turned into a formidable force, which in its own way dealt with all those who tried to destroy the Russian state. The lynching of revolutionaries, the beating of intellectuals devoid of national consciousness and Jews were a completely natural and justified reaction of the Russian people against the arbitrariness and bloody atrocities of the anti-Russian forces. It was a massive, multi-million movement of Russian people, which, with its creative power, predetermined the outcome of the anti-Russian uprising of 1905.

In Arkhangelsk, several thousand Russian workers with royal portraits and icons, singing "God Save the Tsar" and "Save, O Lord," marched through the city, where they encountered a revolutionary demonstration. Putting aside the portraits and icons, the workers rolled up their sleeves and gave the "democrats" a hard beating. And the instigators, in particular a certain Professor Goldstein, who called for the overthrow of the Tsar, were lynched. As the newspapers reported,

"There are many wounded politicians, seafaring technicians and gymnasium students are wounded... The crowd wanted to kill Pereverzev (*a revolutionary - O.P.*), but he managed to escape with Ivanov, and the next day they left for St. Petersburg. Tartakovsky, a sworn attorney, was caught and forced to kneel in front of the portrait, kiss it, and sing "God Save the Tsar."

A lot of Jews were beaten." ²⁷⁰

In Yaroslavl, the patriotic demonstration clashed with the revolutionary one. The revolutionary militants began shooting at the unarmed, wounding four Russians. They sounded the alarm, to which a large number of townspeople ran with stones and stakes. By evening, all the revolutionaries and their supporters had gone into hiding, and the streets were patrolled by groups of the patriotic public, engaged in serious educational work with the intelligentsia and Jews.

A "democratic" meeting in Vladimir on the second day after the publication of the Manifesto was dispersed by the patriotic public, which was outraged by the criminal attacks against the Tsar. A patriotic demonstration that took place through the streets of the city immediately dealt with all those who considered

an enemy of the Tsar. In one of the columns, they carried a homemade white banner, on which was written in red paint by hand: "Down with the republic!" An apartment rented by the revolutionaries for meetings and brothels maintained by relatives and friends of revolutionaries and Jews were destroyed.

In Tver, the revolutionary troublemakers who had taken up residence in the building of the city council were besieged by the indignant patriotic public. Excited Russian people threw stones at the council both from the street and from the yard, broke windows and doors, broke into the lower floor and, unable to penetrate into the upper floor, where the revolutionaries barricaded themselves and shot back, set fire to the council building from all sides. When the revolutionaries began to run out of the burning building, they were met by Russian people with logs in their hands and given a good beating. After this incident, the revolutionary intelligentsia went underground.

In Syzran, revolutionary demons tried to take power in the city on October 19. A small crowd of 200-300 people, including armed revolutionaries, with red flags and the singing of the Marseillaise, went to forcibly close factories, shops, shops, post offices and telegraphs, threatening with weapons all those who did not obey. At the mill of Perezhugin, who did not want to submit to the revolutionary thugs, a crowd of bandits broke down the gates, drained steam from the boilers, and turned off the electricity. By evening, the city was completely paralyzed, it was impossible to buy food anywhere and even call a doctor, since the cab drivers were afraid to drive. The authorities showed complete indecision. And then the order in the city was restored by the townspeople themselves. The next morning, when a crowd of intellectuals, students, and various semi-proletarians under the leadership of the revolutionaries moved through the city in a second circle, the inhabitants, gathered in several groups, dispersed the demonstration with sticks and stones. The townspeople ran after the troublemakers, knocked them down, beat them with stakes, and simply mutilated some of the revolutionary ringleaders. Throughout the night until morning, the townspeople restored order in the city, searching every passing intellectual or Jew.

In Saratov, a spontaneous popular movement in defense of tsarist power developed on October 19-20. The occasion was a revolutionary meeting on Theater Square, at which insolent revolutionary thugs called for the immediate overthrow of the Tsar, insulting Orthodox shrines, and mocking the Russian

Church. While the meeting was going on, not far away, in the Upper Bazaar, the Russian people began to gather, having heard that "revolutionaries and Jews" wanted "there to be no Tsar and no churches." Outraged by the insult to their shrines, a patriotic demonstration of several thousand people moved to the rally, not getting closer to him, but only expressing protest. But as they approached the rally, armed revolutionary militants began firing at the patriots with revolvers, killing several people. The patriotic column recoiled, and then, seizing stones and clubs, again moved against the enemies of the Fatherland. And again the revolutionary thugs fired at the unarmed people. However, the numerical superiority was on the side of the people, and the revolutionaries fled in disgrace, many throwing down their revolvers, fearing to be captured with weapons in their hands, especially since the troops were approaching the scene of the riots.

One of the centers of popular protest was the square near the editorial office of the newspaper *Privolzhsky Krai*, which was one of the headquarters of the revolutionary demons, which regularly published pogrom slogans calling for the overthrow of the legitimate Russian government and the continuation of the general strike against the government. The patriots literally besieged the editorial office and with shouts of "Here are the strikers!" and "Beat them!" they began to turn stones out of the pavement and throw stones at the window of the editorial office. The revolutionary agitators ran backwards in disgrace; A detachment of Cossacks sent by Saratov Governor Stolypin saved him from the final reprisal against the representatives of the "revolutionary press".

However, the indignation of the Russian people did not subside for two more days. The patriots rounded up intellectuals and Jews, searched them, and if they found weapons, they severely beat them and released them unarmed. A number of houses and shops, mostly Jewish, were destroyed, in which, according to the crowd, revolutionaries or those who were against the Tsar lived. As a rule, after destroying a shop or a store, the Russian people did not take anything from it, but threw everything out into the street in the mud.

The next day, a detachment of revolutionary militants, assembled by the revolutionary parties from revolutionaries in other places, attacked a patriotic demonstration of the Russian people using bombs and revolvers. The revolutionary monsters killed and wounded about 30 people. A bomb thrown

into the thick of the crowd blew up several people. Such an atrocity further agitated the city, and cases of lynching became more frequent. Some of the revolutionaries, captured with weapons in their hands, were executed on the spot by the excited crowd. Jews and revolutionaries fled the city in panic. Having learned, among other things, that many Jews and revolutionaries were boarding a steamer moored at the wharf, crowds of Russian people with stakes and stones rushed to the wharf, wanting to commit lynching of them, but the steamer had already departed.

Order in the city was finally restored by the resolute actions of Governor Stolypin, who ordered notices to be posted everywhere: "I declare to the population that the public utterance of seditious speeches and insolent exclamations against the Person of the Sovereign Emperor, constituting a state crime, will be stopped by force and the guilty will be immediately arrested. In the case of production, as was the case today, from a crowd of shots and bombs, the troops will open fire. If there is another shooting from the houses, the artillery will act..." For two days, Stolypin rode around the city with a large convoy of Cossacks, addressing the excited people with speeches, demanding that they calm down and disperse. In the crowd of Russian people it was said about these speeches of Stolypin: "I said, calm down, everything will be your way. And I will evict the Jews from Saratov in three days - these are the rules I received today."

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After the announcement of the Manifesto, Kazan was captured by revolutionaries, who formed revolutionary detachments and completely controlled the city. The governor has become a plaything in the hands of political thugs. But the Russian people could not stand the dictatorship that was alien to them. On October 21, thousands of residents spontaneously flocked to the main square and, gathered in columns with state flags, portraits of the Tsar and icons, moved through the streets of Kazan. In the meantime, the city council, which had become the center of revolutionary forces, issued weapons.

The patriots, approaching the Duma, dispersed the revolutionary guards and forced the orchestra, which had recently been playing revolutionary songs, to play "God Save the Tsar."

But then the revolutionaries, who had taken refuge in the Duma, tried to disperse the crowd by firing shots into the air, and then into the crowd itself.

Armed residents, supported by soldiers, rushed to Douma. The bandits, who had taken refuge in it, barricaded themselves and began to shoot back. Soldiers and patriotic residents worked together to suppress the armed thugs, forcing them to surrender their weapons, and some of the instigators were brutally beaten to death.

In Starodub, Chernigov province, local revolutionaries, mostly Jews, organized an armed detachment, which began to terrorize the residents. The Jews staged a demonstration at which they called for the overthrow of the Tsar and trampled on his portrait. The indignant townspeople tried to exhort them, then the revolutionaries began to shoot, and the unarmed people rushed to flee the city. A Jewish detachment pursued them to the outskirts of the city. Near the outposts, policemen stood and begged the residents to return and "not let the city die from the Jews." The alarm bell was sounded, calling on the residents to gather. The peasants, leaving their horses in the pasture, began to return in crowds, armed with stakes, axes, crowbars, and iron sticks. Since the Jewish revolutionaries who drove the inhabitants out of the city were relatives of various shopkeepers in the city, the indignant people smashed the shops and threw the goods into the mud, forcing the Jews to flee the city.

In Rostov-on-Don, immediately after the announcement of the Manifesto, the revolutionaries, mostly Jews, formed a gang armed with rifles and revolvers, 30 of them on horseback. These bandits tried to seize power in the city. A patriotic demonstration protesting against the excesses of the revolutionaries was shot down, and then the townspeople rose up against the demons, forcing them to flee the city, by inertia many Jewish shops were destroyed and representatives of the local revolutionary intelligentsia were beaten. Against the revolutionary thugs armed with rifles and pistols, the Russian people acted with crowbars, axes, sticks and metal rods, leaving not a single revolutionary alive.

On October 21, a peaceful patriotic demonstration was held in Tomsk under national flags and with portraits of the Tsar. Near the bishop's house, the demonstrators stopped and asked to serve a thanksgiving moleben in the cathedral for the health of the Tsar. The procession approached the Cathedral Square, but here the "revolutionary reformers" were waiting for it, who greeted the Russian people with a hail of shots. At first the crowd faltered, and then the masses of thousands rose in one breath and literally swept away the shooters,

who began to retreat, barricading themselves in the theater and nearby houses. From the windows, the revolutionaries shot at the participants of the procession. Then the raging crowd set fire to the building while shouting: "We will destroy sedition forever!" Many random people died along with the criminals, but not a single political bandit remained in the city.

In Simferopol, about 300 revolutionary bandits armed with revolvers ambushed a patriotic demonstration with tsarist portraits. As the column approached them, the revolutionaries hiding behind the trees shouted: "Here are the portraits of the hooligan," "Down with the autocracy!", "Down with the police!" and then began firing into the unarmed crowd. The first volley wounded seven people and killed two, aiming at those who carried the royal portrait.

But the unarmed patriots were not afraid, moreover, they began to pull out stakes, break fences, pick up stones from the ground and with such weapons rushed at the armed bandits. According to eyewitnesses, a terrible bloody deed was committed. Screams of horror and confusion mingled with the groans of the bandits, who did not expect such a rebuff, falling under the blows of clubs. In a few minutes, 47 bandits were killed, and the rest fled in panic in all directions, shooting everywhere as they ran. The streets of Simferopol were drenched in blood. "But who is to blame? An eyewitness asks. "Who caused this savage self-reprisal?" Were they those who peacefully, with the singing of prayers and the anthem, carried portraits of the Tsar, or those who had the insane audacity to throw a bloody, deadly challenge to the entire Russian people by firing at an unarmed, peaceful patriotic demonstration?" ²⁷²

The left-wing press presented this event as a Jewish pogrom for the reason that the murdered bandits belonged to Jewish nationality. The facts were distorted, and they were not ashamed of the grossest perjury. The terrorists, who were captured with weapons in their hands, who kept a large number of weapons and bombs at home, were presented as innocent sheep who had suffered at the hands of the Black Hundreds. The left-wing press intimidated the local authorities so much that all 35 bandits, who were captured with weapons in their hands, were released by the police. The move caused an explosion of indignation among the common people. Shops and shops began to be destroyed. At the trial, the case was turned against the patriots, not the bandits were tried, but those who were accidentally caught in the destruction of Jewish

shops and several policemen who participated in the repulse of the bandits. The militants were left without retaliation.²⁷³

In Kiev, revolutionary demons organized a raid on the City Duma on October 18. They marched under red flags, and then held rallies near the building, vilifying everything Russian, calling for the killing of police and soldiers. A pogrom was committed in the Duma building, the tsar's portraits were torn, the tsar's symbols were destroyed, and a marble plaque was broken in memory of the Tsar's visit. The riots were led by the revolutionaries Schlichter and Ratner. In the Duma, people began to sign up for revolutionary gangs to fight the autocracy, distributed weapons, and collected money for the purchase of weapons. Soldiers were shot directly from Douma. According to an eyewitness, one revolutionary "with a red-haired, nosed face of the Jewish type" tore through the canvas in the portrait of the Tsar and stuck his head out, shouting: "Down with Nikolka! Now I can be the Tsar!" the crowd in the hall shouted "Hurrah!"²⁷⁴

Such blasphemy and desecration of Russian shrines aroused the terrible indignation of the Russian people.

A peaceful patriotic demonstration arose spontaneously. Thousands of people marched in columns to the Duma singing "God Save the Tsar." The portrait of the Tsar, torn the day before, was taken out of the Duma. With the singing of the national anthem, with bare heads, the Russian people came to St. Sophia Cathedral. The portrait of the Tsar and the royal crown were brought into the cathedral, which was crowded with worshippers. After the prayer service, a procession of the cross began. With the ringing of bells and the singing of the national anthem, the procession left the cathedral. Banners and national flags were carried in front, followed by a priest and a choir of singers, and then the townspeople carried eight portraits of the Tsar, the tsar's crown and a mirror broken in the Duma hall. The procession went through the whole city, and along the way more and more Russian people joined it, the tsar's portraits were brought out of the institutions, which were greeted with shouts of "Hurrah!" In some places the procession stopped: the Russian people addressed their fellow citizens with speeches.

Patriotic demonstrations aroused a feeling of malignant hatred among the revolutionaries. In some places, revolutionary provocateurs shot at the peaceful

procession of the Russian people from around the corner. In response, the soldiers guarding the city opened fire on the houses from which the shots were heard.²⁷⁵

By the evening, the situation escalated. Here and there, shots could be heard from armed bandits. As the patriotic press wrote, "Revenge fell on the Jews for insulting the people's feelings by the revolutionaries."²⁷⁶ In the Lybid precinct there appeared excited groups of ordinary people, indignant at the behavior of the revolutionaries, and began to attack Jewish shops. In the Jewish parts of the city, all Jewish shops were ransacked. Goods were thrown into the street, trampled, destroyed. The pavement was strewn with scattered and torn pieces of cloth, fragments of furniture, clocks, and in some places completely covered with down.

In Nizhyn, a crowd of students, gymnasium students, mostly Jews, went to close administrative institutions, educational and commercial institutions. And wherever they came across royal portraits, they destroyed them to shreds.

And then ordinary people decided to teach students and gymnasium students, to bring them once again to the state oath. On October 21, after a prayer service for the Tsar's accession to the Throne, a mass of 3,000 peasants with portraits of the Tsar, banners and icons marched to the building of the Philological Institute, where many revolutionaries were hiding. The cowardly students locked themselves in tightly. And then the peasants demanded: "Open it, otherwise we will smash it, we will leave no stone unturned." The doors were opened, the peasants entered and demanded that the tsar's portrait be installed.

According to eyewitnesses, several students immediately brought a large portrait of the Tsar and together with him went to the Cathedral Square. The students unquestioningly fulfilled all the requirements. They fervently sang "God Save the Tsar." Especially the Jews, who were diligently watched by the crowd, were especially trying. The procession started. Stops were made at those institutions where portraits of the Tsar were torn to pieces. Under the menacing eye of the peasantry, the singing of the anthem in these places was especially loud.

"As we approached the cathedral, the crowd grew and grew. A portrait of the Tsar was erected in the square; Without the slightest

hesitation, all the students and Jews knelt in the mud. "Swear! The students, kneeling and raising their right hands, loudly pronounced the oath demanded of them: "Do not rebel, praise the Tsar." Then, one by one, they approached the portrait, knelt down and kissed it. The Jews were sworn in in the same way, but for this purpose a rabbi was summoned and a special Jewish canopy was brought.

"And let's have a list of these democrats!" (This list was mentioned at a revolutionary meeting, and the word "democrats" was uttered hundreds of times in the memory of the peasants.) A list was also submitted. They began to check; As soon as there was no "democrat" on the list, several peasants immediately went out to search for him, searched for him, and swore an oath; Jews were wanted, regardless of whether their names appeared on the list; many Jews locked themselves in several houses en masse; These houses were opened, the Jews were ceremoniously led into the square and sworn in according to the established ritual." ²⁷⁷

In Odessa, the revolutionaries formed a "Provisional Government." Due to the criminal negligence of the local authorities, the city ended up in the hands of armed bandits. On the street there were posts of the revolutionary militia, on the outskirts there were Jewish outposts, which did not let anyone in without a search. They killed the policemen who were standing at their posts. They were killed "usually at night, sneaking up in the dark and stabbing an innocent victim in the back." The troops and police were inactive.

Then unarmed people with portraits of the Tsar, icons and national flags, having served a prayer service, went through the city through the Jewish outposts, among the armed revolutionary militia. The revolutionary demons decided that "rebels and rebels under the national flag and with the emblem of tsarist power" should be met decisively, dispersed and destroyed. In this decision, the anti-Russian character of the revolutionary bandits was openly manifested. Unarmed Russian people under the tsar's portraits and banners were shot at, two ordinary people carrying the tsar's portrait were killed outright, and then bombs were thrown into the procession.

And then the Russians rebelled. A merciless Patriotic War began, between unarmed Russians "and all armed Jews and revolutionaries." The mass upsurge

horrified the generally cowardly criminals. They scattered, hid in various crevices, shot here and there in the back from around the corner. By evening, the hospitals had received up to 200 wounded Russians and a total of 70 Jews. Such was the result of the confrontation between the unarmed and the armed.

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Practically all cases of popular protest against the anti-Russian terror of revolutionary demons were interpreted by the left-liberal press as pogroms and hooliganism. The Russian intelligentsia, who had been silent when the revolutionaries were killing the Russian people, screamed hysterically when the Russian people began in their own way to deal with the revolutionary gangs that had encroached on their shrines. Yes, the Jews got it too. But they were beaten not as Jews, but as instigators and participants in the revolutionary movement, more than half of which consisted of Jews. The wrath of the Russian people rightly struck all those who sought the destruction of the Russian state. At the hands of the people, people were executed, deprived of all that was sacred, nationally ignorant, who had risen in revolt against the legitimate Russian power, against the Russian people themselves. In total, as a result of the Patriotic War of the Russian people against demonism, the number of revolutionary terrorists and agitators decreased by about 4,000 people, and about 20,000 fled abroad in panic.

"The result was understandable and ordinary," the Tsar wrote to his mother on October 27, 1905. "The people were outraged by the insolence and audacity of the revolutionaries and socialists, and since 9/10 of them are Jews, all the anger fell on them - hence the Jewish pogroms. It is astonishing how unanimously and immediately this happened in all the cities of Russia and Siberia. In England, of course, it is written that these riots were organized by the police, as always—an old, familiar fable! But it wasn't just the Jews who had a bad time, it was also for the Russian agitators: engineers, lawyers, and all sorts of other bad people. The incidents in Tomsk, Simferopol, Tver, and Odessa have clearly shown the lengths to which an enraged mob can go when it surrounds the houses in which the revolutionaries have locked themselves up and sets them on fire, killing anyone who came ^{out}.

The spontaneous popular upsurge of 1905-1906 became a school for the patriotic unification of the Russian people, who created on its basis a number of mass public organizations in defense of the Tsar and the Russian state.

Patriotic meetings and conventions are held everywhere. In 1906 alone, three monarchist congresses were held in Moscow, St. Petersburg and Kiev. They were initiated by the Russian Assembly.

On December 13, 1905, the Tsar himself addressed the Russian people:

Unite, Russian people.

I'm counting on you. I believe that with your help, I and the Russian people will be able to defeat the enemies of Russia. I will bear the burden of power entrusted to Me in the Moscow Kremlin, and I am confident that the Russian people will help Me. In power, I will give an account to God. Thank all the Russian people who have joined the Union of the Russian People.

December 23, 1905

Nicholas II.

The Union of the Russian People arose as a mass popular movement, a form of organization of the Russian people against the organized anti-Russian turmoil. It arose spontaneously in 1905 and at first existed without any registration, and only on August 7, 1906 it received official status.

The founders of the Union were headed by 47 people, mainly merchants and peasants.

The Soyuz was headed by the Main Council under the chairmanship of the State Councillor, Doctor of Medicine A.I. Dubrovin. The Council also included N.E. Markov, A.I. Konovnitsyn, E.I. Konovnitsyn, E.D. Golubev, A.I. Trishchazhny, V.M. Purishkevich, B.V. Nikolsky, I.O. Oborin, S.I. Trishchazhny, A.A. Maikov, V.A. Andreev, S.D. Chekalov, E.A. Poluboyarinova. Members of the "Union" could only be natural Russians, regardless of gender, age, class and status, but they must be Christians – Orthodox, Edinovertsy, Old Believers. Persons of non-indigenous Russian origin and non-Russians could become members of the Union by a unanimous decision of the members of the Council leading the Union. It was

strictly forbidden to admit Jews into the Union, even if they converted to Christianity.²⁸⁰

The supreme goal of the Union was the development of national Russian self-consciousness and the firm unification of Russian people of all classes and conditions for common work for the benefit of the Fatherland, a united and indivisible Russia. The program of the "Union" proclaimed that the good of the Motherland lay in the unshakable preservation of Orthodoxy, of the Russian unlimited autocracy and nationality. The Russian people, it was said in the programmatic documents of the Union, were an Orthodox people, and therefore the Orthodox Christian Church, which, in the opinion of the members of the Union, should be restored on the basis of conciliarity and consist of Orthodox Christians, Edinoverie and Old Believers reunited with them on the same basis, should be given a primacy and dominant position in the State. The Russian autocracy was created by the people's mind, blessed by the Church and justified by history; Autocracy lies in the unity of the Tsar with the people.

In the documents of the "Union" it was specially emphasized that the members of the "Union" did not identify the tsarist power with the modern bureaucratic system, which had obscured the bright personality of the Russian Tsar from the people and appropriated to itself a part of the rights that constituted the primordial belonging to the Russian autocratic power. It is this bureaucratic system that has led Russia to severe disasters and is therefore subject to radical change.

At the same time, the members of the Union were of the opinion that changes in the existing system should be effected not by restricting the rights of the tsarist power in the form of any constitutional or constituent assemblies, but by creating the State Duma as a body that would carry out the link between the sovereign will of the tsar and the national consciousness of the people. Moreover, the State Duma should not try to limit the supreme tsarist power, but should be obliged to help the Tsar, the supreme legislator, to carry out the overdue reforms for the benefit of the Russian people by truthfully informing about the real needs of the people and the state. To do this, the State Duma must be purely deliberative and nationally Russian.

It is important to emphasize that the Union of the Russian People, speaking of the State Duma, attached to it the significance of a purely Russian organization

of the Zemsky Sobor. The Duma, which existed in 1906-1907, was considered alien by the Union of the Russian People and did not recognize it; Russian patriots regarded their presence in the State Duma, which was led mainly by Freemasons, as work in the camp of the enemy, considering it necessary to abolish this organization alien to Russia and create in its place a representative body of the Russian spirit, the Zemsky Sobor.

In the documents of the Union of the Russian People, the idea of the dominant importance of the Russian people in the construction, development and preservation of the state is carried out.

The Russian nationality (uniting the Great Russians, Byelorussians and Little Russians), the gatherer of the Russian land, which created a great and powerful state, is of paramount importance in state life and in state building. All the institutions of the Russian state are united in a firm striving for the unswerving support of the greatness of Russia and the pre-eminent rights of the Russian people, but on the strict principles of legality, "so that the multitude of foreigners living in our Fatherland consider it an honor and a blessing to belong to the Russian Empire and not be burdened by their dependence."

On the land question, the Union of the Russian People advocated the expansion of peasant land ownership on the basis of the inviolability of landed property.

The Union proposed a number of measures to improve the condition of the peasants, including:

1. Equalization of the property and family rights of the peasant and other estates, without taking any coercive measures either against the commune or against other local peculiarities of the peasants' way of life;
2. transfer of land to land-poor peasants on favorable terms and at affordable prices, including by purchase at the expense of the state from private owners;
3. Increasing assistance to IDPs to move to new places;
4. creation of state granaries for the purchase of peasant grain and the issuance of loans against it;
5. Establishment and development of small state rural credit to support small landowners;

6. Creation of conditions to facilitate the purchase of livestock by the peasants and the improvement of agricultural implements.

On the labour question, the Union of the Russian People strove by all means to facilitate the labour and improve the living conditions of the workers, to shorten the working day, and to insure the workers in the event of death, injury, illness and old age. The Union insisted on the necessity of organizing a Russian State Industrial Bank for the purpose of facilitating the formation of workers' and industrial artels and cooperatives and supplying them with cheap products.

The Union of the Russian People had its own program of activity in the field of the national economy. Here he set himself the task of promoting by all means the development of Russian trade and industry, freeing them from foreign dependence and the domination of the Jews, and transferring them to Russian hands. Among the main economic measures proposed by the Union, in particular, were:

- increasing the number of banknotes by destroying the gold currency and introducing the national credit ruble;
- the liberation of Russian finance from subordination to foreign markets;
- the organisation of Russian capitalists for the struggle against Jewish and foreign capital, in order to bring about an influx of state capital into the arena of the struggle of Russian entrepreneurs against Jewish and foreign capital;
- the abolition of private land banks, which serve the exploitation of the population, and the formation of a national land bank;
- the creation of an economic system in which all state orders without exception would be fulfilled in Russia, and not abroad, and that foreigners would not be allowed to enter industrial and maritime enterprises receiving state support;
- Regulation of foreign trade through the establishment of Russian arbitration committees and intermediary offices.

The Union of the Russian People demanded the introduction of free universal public education, especially agricultural and handicraft education. Schools in Russia should be nationally Russian and educate young people in the spirit of Orthodox Christian principles: love for the Tsar, the Fatherland, and devotion to duty.

With regard to the implementation of the Russian order, the Union set itself the task of achieving by all possible methods the elimination of official arbitrariness, judicial red tape and the restoration of justice.

The Union insisted on the introduction of the death penalty for crimes against the State and human life, as well as for robbery; the unauthorized preparation, storage, transportation, carrying and use of explosives and ammunition by revolutionaries; harbouring terrorist fighters; forcible dismissal and closure of industrial and commercial establishments; damaging bridges, tracks and machines in order to stop traffic or stop work; armed resistance to the authorities and revolutionary propaganda among the troops.

The Union of the Russian People, acknowledging that the Russian court is sometimes under the influence of the Jews and that the scales of justice are tilted in their favor as a result, undertook to defend the interests of Russian justice and the Russian people in court.

The Union insisted that cases of patronage of the revolution should cease in the judicial department. Therefore, the members of the "Union" insisted on the removal from office of those officials of the judicial department who took part in political parties hostile to Orthodoxy, the Autocracy and the Russian people.

The Union of the Russian People attached particular importance to the solution of the so-called Jewish question.

"For many years, and especially in the last two years (1905-1906). They fully expressed their irreconcilable hatred of Russia and everything Russian, their incredible misanthropy, their complete alienation from other nationalities, and their special Jewish views, which mean only a Jew by their neighbor, and in relation to Christians they allow all sorts of lawlessness and violence, including murder.

As is well known, and as the Jews themselves have repeatedly declared in their "manifestos" and proclamations, the turmoil we are experiencing, and the revolutionary movement in Russia in general, with the daily murder of dozens of servants of the Tsar and the Fatherland faithful to duty and oath, is all the work of Jews almost exclusively and is being carried on with Jewish money.

The Russian people, aware of all this and having every opportunity, exercising their right as the master of the Russian land, could in the course of one day suppress the criminal desires of the Jews and compel them all to bow down to its will, to the will of the sovereign master of the Russian land, but, guided by the higher tasks of Christian doctrine and too conscious of its own power to respond to them with violence, has chosen a different path for the solution of the Jewish question, which is an equally fatal question for all civilized peoples." ²⁸¹

In order to solve the Jewish question by peaceful means, the Union of the Russian People proposes to promote the organization of a Jewish state in Palestine and to help the Jews in every possible way to move to "their state."

Guided by this, and believing in the success of this project, which met the wishes of the Jews themselves, the Union of the Russian People believed that the imminent possibility of accomplishing this task would undoubtedly affect the normal performance of the Jews in their civic duties in the countries which had shown them hospitality and to the detriment of the peoples among whom they lived.

Therefore, the Union of the Russian People obliged its representatives in the State Duma to demand that all Jews living in Russia be immediately recognized as foreigners, but without any of the rights and privileges granted to all other foreigners. Such a measure, in conjunction with other restrictive measures, would undoubtedly support the energy of the Jews in the matter of speedy resettlement to their own state and the establishment of their own economy.

The Union of the Russian People insists on imposing a number of restrictions on Jews. From the rostrum of the State Duma, the members of the Union demand the following:

1. That Jews may not be admitted to the army, navy, servicemen, freelancers, or quartermasters. So that Jews could not be military doctors, paramedics and pharmacists. (On the other hand, it is just and necessary to substitute monetary service for the Jews; the continuous inflow of this conscription is to be imposed on the Jewish population with mutual guarantee.)

2. The immediate restoration of the strict Pale of Settlement within its former limits, with the right of the societies within the Pale of Settlement to issue decrees for the exclusion of Jews from their borders, as well as for the expulsion from them.

The repeal of all laws extending the Pale of Settlement of the Jews, in order to restore the laws in force to restrict Jews before 1903.

Abolition of privileges for Jews in education and crafts, granting them the right to live everywhere.

Prohibition of Jews to reside and stay in port cities.

3. Exclusion of Jews from all educational institutions where children of Christians are educated, and deprivation of their right to found higher and secondary educational institutions.

Prohibition of Jews to be teachers and supervisors (directors, inspectors, etc.) in state, public and private educational institutions.

Prohibition of Jews to be teachers at home and in the countryside (this prohibition also applies to Jewish women).

4. Exclusion of Jews from state and public services.

Prohibition of Jews from obtaining any concessions and from participating in any public or government contracts or deliveries.

Prohibition of Jews to be shipowners and navigators, and in general to serve in the merchant navy and on the railways.

Prohibition of Jews to take part in elections to public institutions and self-government, as well as to have their own representatives in them by appointment of administrative power.

5. Not to admit Jews under any pretence whatsoever to the State Council and the State Duma, nor to elections to them.

6. It is forbidden to keep pharmacies and apothecary shops, to be pharmacists, to manage and serve in them.

Prohibiting Jews from trading in medicines and medical products.

7. Confiscation of all property from Jews found to have taken part in revolutionary actions, which goes to the treasury.

8. Exclusion of Jews from becoming editors or publishers of periodicals.

Prohibition of Jews to have bookstores, printing presses, lithographs.

9. Prohibition of Jewish foreign nationals to stay in Russia. The Union of the Russian People even offered Jewish organizations material support in order to speed up the process of resettlement of Jews in Palestine. Representatives of the "Union" appealed to the government with a request to enter into relations with foreign governments for all possible assistance to the Jews in resettlement.

The ideas of the Union of the Russian People gained wide popularity.

In a short time, the Union became the largest party in Russia with its own newspaper *Russkoye Znamya* (Russian Banner) (published since November 1905). Emphasizing mass educational work through the opening of schools, the organization of reading, meetings, conversations, the distribution of books and pamphlets, and the publication of its own newspapers and magazines, the Union at the same time turned into an active, offensive political force. In order to fight the revolutionaries, the members of the Union unite in armed squads and participate in the preparation of elections to the State Duma and local self-government bodies. The Union participates in the construction of churches, opens hospitals and orphanages, houses of industriousness, establishes mutual aid funds and industrial savings associations for the material support of its members.

By the end of 1907, the Union of the Russian People had about 400 local branches, half of which were in rural areas. The number of members of the Union reached 400,000,282 but it was only a patriotic activist. The total number of Russian people associated with the activities of the Union of the Russian People was at least 2 million people.

The "Union of the Russian People" was quite well organized: at the very bottom, people united in tens with their *desyatnik*, tens united in hundreds with their *centurion*, and hundreds were formed into thousands, headed by thousands. Everything was managed by the Council of the Union. The warning system was built simply: the Council notified the thousands, the thousands notified their hundreds, the hundreds notified the tens, and so it came to the rank and file. In St. Petersburg, for example, the city was divided into sections of about 800-1000 people each.

Many branches of the Soyuz had their own combat squads to restore order. In St. Petersburg, they were headed by N. M. Yuskevich-Krasovsky. During the

anti-Russian uprising in Moscow in December 1905, the head of the Moscow organization of the Union, Prince Shcherbatov, proposed to the authorities that a special people's militia be created to fight the revolutionaries. Several volunteer detachments were formed, which energetically helped the troops and police to eliminate the revolutionary bandits. ^{The} fighting squads of the Union of the Russian People proved themselves well in the defeat of the anti-Russian uprising in other cities of the country, in particular Sevastopol and Odessa.

In Odessa, the combat squad of the "Union of the Russian People" guarded the port and consisted of six hundred led by an ataman nicknamed Yermak. There were 50-70 people in a hundred. Each hundred was commanded by its own ataman and his assistant esaul. The fighting squad had twenty Smith-Wesson revolvers, but they were issued to the squad only on duty, and upon dismissal to the city they were selected. The druzhinniks had a uniform and wore officer-style caps with blue bands and white piping, instead of cockades, the druzhinniks had the sign of the "Union of the Russian People" on the upper tulle, and atamans had this badge on the band. ²⁸⁴

In Astrakhan, the guards of the Union of the Russian People had a uniform: a white hat and a blue sash. From the very beginning, they earned great respect among the people, and the revolutionaries simply feared them. ²⁸⁵

At some factories, the fighting squads of the Union of the Russian People were very significant and numbered hundreds of people. For example, at Lesner's factory in St. Petersburg, this squad consisted of 500 people. ^[286] The vigilantes were engaged in exposing the subversive revolutionary elements, confiscating their weapons, and destroying their Party leaflets and pamphlets.

Student revolutionary organizations were dealt with separately by the squads of the Union of the Russian People, confining, as a rule, to rubber truncheons. Usually, it was like this. Observers from the Union of the Russian People delivered information to the leadership of the squad that revolutionary events were planned at such and such a university ("various liberators" were holding "meetings dangerous for the state"). The leaders gathered squads and "took energetic measures to purge the university of seditious encroachments." In 1906 these measures were as follows:

Members of the fighting squad and all like-minded people who wish to act actively are obliged to assemble daily by 12 o'clock in the afternoon in the

streets closest to the university, and not to group, but to keep a certain distance from each other.

At the signal given by the "observer members") everyone quickly entered the building and proceeded to the auditorium where the "liberation gathering" was taking place.

The "leader" invariably categorically "suggests" the "liberators" to disperse immediately, and they, as a rule, stow their guns. Before dispersing, the "liberators" are enumerated, and the lists are handed over to the competent authorities for investigation.

The chairman of the meeting is detained and escorted to the nearest police station under the supervision of the vigilantes.

If the "liberators" show unwillingness to disperse and try to resist, then the squad immediately begins to use physical force.

When using physical force, it was recommended to use special rubber truncheons, which were issued at the headquarters of the "Union of the Russian People" (firearms were allowed to be used only in extreme cases).

To enter the territory of the university, it was possible to get a student card and a student's uniform at the headquarters of the "Union": a hat and a jacket.

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A study of the archives of the Union of the Russian People shows that it was a truly mass popular organization. She received many letters from ordinary people, mainly workers and peasants, asking for help, support, and explanation.

²⁸⁸ And the Soyuz provided all possible assistance. Particular attention was paid to the families and children of the Russian people killed by the revolutionaries.

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Local branches of the Union of the Russian People assisted law enforcement agencies in the fight against the drunkenness of the people. In the posad of Klinty in the Surazh district of the Chernigov province, members of the Union, with the permission of the police, made rounds to identify patentless, mostly Jewish, taverns and confiscated vodka there, which they immediately poured out. There were cases when shinkari used weapons and hired bandits against members of the Union.²⁹⁰

In 1907, the Main Council of the Union of the Russian People circulated a circular letter in which it was reported that from all parts of the vast Russia,

especially from the places of the Jewish Pale of Settlement, from the local departments of the Union, complaints were received to the Main Council about the defiantly impudent behavior of the Jews, who allowed themselves to insult the members of the Union and the Union itself, raising all kinds of slander against them. "The departments of the Union, in the person of persons authorized by their Soviets, appealed personally and in writing to the appropriate authorities to restrain the Jews, but for some unknown reason their efforts were not crowned with success, thanks to which the Jews raised their heads and, relying on impunity and support from the authorities, turned out to be the masters of Russia, and the Russian people slaves, having neither the opportunity nor the right to give these 'masters' their due according to their merits." ²⁹¹

The Union of the Russian People is taking a number of decisive steps. In particular, all departments were asked to pass resolutions at meetings "On the eviction of Jews who are harmful to Russian interests from a given area." Departments of the Union institute a number of criminal cases against Jewish slanderers. In many cases, sentences of eviction of Jews for criminal behavior were sent in the name of entire volosts, cities or posadas.

The Main Council of the Union of the Russian People constantly reminded its departments that no department of the Union had the right to enter into a bloc with any parties seeking to limit the autocracy (from the party of the legal order and to the left). This decision was considered indisputable and, according to party discipline, could not be violated. The Main Council proposed to all its local departments to carry out the will of the Tsar – to elect to the State Duma people loyal to the Throne and the Motherland, members of the Union of the Russian People. The appeal of the Main Council stressed that the Union of the Russian People would spend only special funds of private individuals for elections to the State Duma, but would not use the funds provided by the government. "The government has no moral right to spend the people's money in order to create an Octobrist Duma with the help of the Union of the Russian People. If there are no funds, it is better to fail at the elections than to come to an agreement with the Octobrists."

On June 3, 1907, the Tsar sent a telegram to the Chairman of the Union of the Russian People, in which he thanked the members for their faithful service to

the Motherland: "Convey to all the chairmen of the departments and all the members of the Union of the Russian People who have sent Me expressions of inspiring feelings, My heartfelt gratitude for their devotion and readiness to serve the Throne and the good of their dear Motherland. I am sure that now all the truly faithful Russians, who selflessly love their Fatherland, will unite even more closely and, constantly multiplying their ranks, will help Me to achieve the peaceful renewal of our holy and great Russia and the improvement of the life of its great people. May the Union of the Russian People be a reliable support for me, serving as an example of law and order for everyone and in everything. Nicholas." ²⁹³

For patriots, the most weighty word against the revolution was that of the great Russian St. John of Kronstadt, who resolutely and uncompromisingly reminded the authorities of their duty to suppress the Troubles. St. John addressed the government with the words of the Epistle to the Romans: "The ruler does not bear the sword in vain: he is God's servant, the avenger of the one who does evil." The authority of the saint was very high, and his sermons and conversions played a great role in the struggle against troubles and political banditry. John of Kronstadt, like the Tsar, considered himself a member of the Union of the Russian People and even had a membership card with the number "one" membership.

In addition to the Union of the Russian People, a number of other patriotic organizations were created in 1905-1906. The largest of these was the Russian Monarchist Party, which in 1906 had about 60 local branches with 10,000 members. This party was predominantly of a noble character. Its organ was the newspaper "Moskovskiye Vedomosti", which at different times was published by Russian patriots L.A. Tikhomirov and V.A. Gringmut. The Union had an auxiliary organization, the Russian Monarchical Assembly. The nature of the Union's work is predominantly practical, within the framework of the Temperance Society, the Society for the Promotion of the Patriotic Education of Children and the Fight against the Street, the Gringmouth Schools, and other educational institutions. A printing house was set up to print its own newspapers and books in order to counter revolutionary propaganda. The Gringmouth Library and the extensive bookstore were very popular.

The main practical task was formulated by the "Russian Monarchical Assembly" as constant support for the legitimate Russian government. In the documents of the "Assembly" it was stated that its members render "all possible assistance to the local authorities in the matter of establishing order and legality everywhere, as well as in all undertakings aimed at improving those living conditions of the people, which, by eliminating the causes of popular discontent, would provide an opportunity for everyone who loves the Tsar and the Motherland to properly develop the abilities given to him by God and to use them with the greatest benefit for the benefit of his own and the good of the Fatherland."

In April 1905, the patriotic group "Circle of Muscovites" organized the Union of Russian People, which later merged with the "Union of the Russian People". The "Russian Assembly" also continued to exist, which, after the patriots who founded the Union of the Russian People left it, became a predominantly elite organization, uniting about 2,000 noble nobles, senior officials, officers, and wealthy merchants. The Society for the Active Struggle Against Revolution and Anarchy (which had more than 8,000 members), the Club of Russian Nationalists (Kiev), the Union of Russian Workers, the Union of Russian Women, and the All-Russian National Union were also established. In Kiev, a youth patriotic organization "Double-headed Eagle" was established (headed by D.E. Kudelenko and others), which had its own press organ and branches in Yekaterinoslav and Zaporozhye-Kamensky. In Kursk, the Party of People's Order (under the leadership of N.E. Markov). Many patriotic organizations had their own press organs, and some even publishing houses. At the beginning of 1906, about 90 patriotic newspapers and magazines were published in Russia. Patriotic publishing houses published and distributed flyers, proclamations, pamphlets, and reports in towns and villages, revealing the anti-Russian essence of revolutionary demons and the liberal-Masonic "progressive public," and rallied the Russian people in the struggle against the common enemy.

In addition to large all-Russian and regional organizations, there were hundreds of independent provincial patriotic movements and unions. Many of them operated in the village. Oryol Gubernia, for example, became the scene of a powerful peasant patriotic movement directed against the revolutionary intelligentsia. Its leaders circulated printed and handwritten proclamations to all

the uyezds, stating that between the Tsar and the people stood the intelligentsia, which must be crushed, and that the Tsar, in his care for the people, would entrust this to the peasantry, which could not be hindered by any authorities, large or small, because they were "at one with the intelligentsia and against the Tsar." The leaders of this peasant movement classified as intellectuals many nobles who had suffered greatly for their revolutionary convictions, and some of the "inveterate democrats" among the nobility even had their estates set on fire.

One of the forms of the popular movement against the anti-Russian strife was the Orthodox brotherhoods. After the anti-Russian revolution of 1905, more than 700 of them were formed in Russia, uniting 3 million people. The brotherhoods were unions of Orthodox spiritual like-minded people and bore the names of Orthodox feasts or the names of saints: "The Brotherhood of the Life-Giving Cross of the Lord," "The Brotherhood of the Resurrection of Christ," and "The Brotherhood of St. Nicholas the Wonderworker." The "Brotherhood of the Hierarchs of Moscow" functioned in Moscow, and the "Brotherhood of St. Michael, Prince of Chernigov" operated in Chernigov. Fraternal conventions were held regularly. The Society of Banner Bearers, which existed in many Orthodox parishes as the "living army of Christ" in defense of the Tsar and the Motherland, enjoyed great authority among the Russian people. Members of the Society wore special white caftans and a special breastplate approved by the Synod, which depicted a church banner with an eight-pointed cross. The banner-bearers were true Russian patriots who took part in all patriotic demonstrations, manifestations and, of course, solemn divine services and religious processions. The Society of Banner Bearers became a mass social organization, embracing many hundreds of thousands of people. In the Moscow province alone, there were about 40,000 banner-bearers. Temperance societies established by the Orthodox Church were of great benefit in educating the working population of large cities. In St. Petersburg, for example, there was the Alexander Nevsky Sobriety Society, which had 14 departments and a number of its own publications, for example, *Rodnaya Rech* and *Otdykh Khristianina*. As part of the events held by this society, tea rooms, canteens, reading rooms were opened, and religious processions were organized. The Alexander Nevsky Sobriety Society organized the Fellowship of Christian Youth, which worked among pupils

and students. In a number of Russian cities, there were also branches of the All-Russian Labor Union of Christian Teetotalers, which became famous throughout Russia for its tea reading rooms, where revolutionaries were not allowed.

In August 1907, the magazine of the outstanding Russian thinker and patriot S.F. Sharapov "Witness" began to be published, which replaced his newspaper "Russian Business".

"Since the introduction of a pseudo-constitution and an operetta parliament in our country," wrote Sergei Fyodorovich, "such party hatred has set in, and everyone has become so angry that newspapers have become disgusting to read, and an independent writer who does not want to violate his conscience and join one party or another has literally had nowhere to put a line... The "witness" is the personal organ of myself and of those who are close in spirit to me, who feel that it is necessary to survive this vile time, being only "witnesses" of the political depravity and the vile bacchanalia that has now taken possession of Russia. All that remains for the thinker and independent publicist is to help the speedy recovery of poisoned Russian minds and hearts, to awaken the slumbering Russian conscience, to remind that the Motherland is above the parties, that everyone has forgotten about it in an unworthy political game."²⁹⁴

His publishing house, which published patriotic literature, also resumed its activities.

Gradually and inevitably, the Russian people overcame the consequences of the great turmoil into which they were plunged by the criminal community of the liberal Masonic underground and revolutionary parties.

At the Pass

Chapter 26 New tactics of anti-Russian forces. "Cadets." "The Octobrists. "Socialists. — The criminal character of the first State Dumas. A smear campaign against the government. — Stolypin: "You Will Not Intimidate!" — Continuation of political banditry. — A villainous attempt on Stolypin's life. — Amendment of the electoral law. — Tuchkov and Rodzianko. "The Cadets and Octobrists are against the Tsar.

The patriotic upsurge of late 1905 and early 1906 suppressed the first anti-Russian revolution. And although bandit terrorist acts and isolated riots continued for more than a year, the political positions of the revolutionaries were severely undermined, and the Russian government slowly and steadily restored the legal order. The patriotic enthusiasm, which the revolutionary demons did not take into account, frightened them to the extreme. They understood that under the existing conditions it was enough for the Tsar to appeal directly to the people, and any revolutionary sortie would be swept away by a powerful popular movement.

The liberal-Masonic underground and revolutionary parties began to change their tactics, returning from direct confrontation with the Russian government to the old behind-the-scenes and underground methods of struggle. The main arena of political struggle was the State Duma and the State Council, which limited the legislative power of the Tsar.

By the time of the elections to the State Duma, a number of parties had formed in Russia, some of which were openly anti-Russian. In addition to the Bolsheviks and Socialist-Revolutionaries, the so-called People's Freedom Party (the Constitutional Democratic Party—the Cadets) arose on the basis of the liberal-Masonic Union of Liberation. Officially, the Cadets were in favor of a constitutional monarchy and against revolutionary terror (in order to gain support from the population), but in reality their secret policies were oriented towards the overthrow of the autocracy and support for terrorist methods of struggle. The official program of the Cadets was simply a camouflage, behind which the avowed enemies of the Russian state were hidden. Almost all the leaders of the Cadet Party were members of Masonic lodges and coordinated their activities with secret anti-Russian centers.

The most influential leaders of the Cadets were such Jewish Masons as M. Vinaver, J. Gesse, G. Sliosberg, G. Iollos, M. Mandelstam, and M. Sheftel. In the same vein, the leading members of the main organs of the Cadet press were presented. The newspaper Rech was headed by I. Gessen, a member of the editorial board was M. Ganfman; permanent collaborators: A. Landau, N. Efros, L. Klyachko, V. Ashkenazy, A. Kulisher, S. Polyakov-Litovtsev. In the newspaper, which called itself Russkie Vedomosti, all the main positions were occupied by Jews, and above all by G. Iollos; leading collaborators: I. Levan, N. Efros, L. Slonimsky, G. Schreider, M. Lurie-Larin, Y. Engel, P. Zvezdich, one of the ideologists of Zionism V. Jabotinsky.²⁹⁵

Another large party, whose declared goal was practically at variance with the secret intentions of its leaders, was the Union of October 17. Its official program was considered more moderate and therefore created the illusion of conservative efficiency, which at first won over some serious Russians. As a matter of fact, on many important political questions the leaders of the Octobrists (and above all the Freemason A. I. Guchkov) were in secret collusion with the leaders of the Cadets.

In addition to the Cadets and the Octobrists, there were two socialist parties, the People's Socialists and the Trudoviks, who in many respects intertwined with the main anti-Russian parties, as well as many small nationalist parties (Polish, Finnish, Georgian, etc.).

The electoral law, drafted under Witte's leadership, gave an advantage in elections to representatives of the intelligentsia and nobility, many of whom were deprived of national consciousness. Elections were held in two stages: first, electors were elected at district assemblies, who elected deputies to the Duma at provincial meetings. Elections were held in four curiae: landowners, peasants, townspeople, and workers. Millions of townspeople and workers, all those who did not have a separate apartment (and they made up a significant number of those who suppressed the revolution at the end of 1905), remained outside the electoral law, i.e., did not have the right to choose. The majority of the Russian population boycotted the "Jewish Duma" because they considered its existence alien to the Russian spirit.

The entire election mechanism was controlled by the liberal and left-wing radical intelligentsia and the nobility.

In the elections the Cadets showed frenzied activity. They used everything – deception, forgery, and bribery. They told ordinary people and peasants that they stood for the Tsar and wanted to help him improve the lives of the people, and in noble and bureaucratic circles they claimed that they were in favor of firm power and order against revolutionary attacks. And everyone was deceived. Shortly before the opening of the Duma, a congress of the Cadet Party was held. It spoke quite openly about the republican prospects of Russia, and when a telegram was received about the attempt on the life of Admiral Dubasov, part of the congress burst into applause. Such was the duplicitous policy of the Cadets, which enabled them to win the elections, securing for themselves the seats of 153 deputies. The Cadets were followed by the Socialist-Trudoviks, who won 107 seats, and then the nationalists of all stripes with 63 seats. The Octobrists won 13 seats. The Socialist-Revolutionaries and Bolsheviks were afraid to participate in the elections. The deeds of these terrorist parties were still fresh in the minds of the people.

As a result of all sorts of machinations by the Cadets and Socialists, the patriotic parties remained outside the Duma. Thus, the first "Russian parliament" was in fact transformed into an anti-Russian gathering, for on many important questions the Cadets, Socialists and Nationalists united, paralyzing the normal work of this legislative body. As further events showed, the real master of the First State Duma was the liberal-Masonic underground represented by the leadership of the Cadet Party.

A few days before the opening of the First State Duma, the Chairman of the Council of Ministers S.Y. Witte was dismissed. Throughout his short term in this position, he pursued a duplicitous, unprincipled policy, which caused sharp irritation to the Tsar. "Witte changed dramatically after the events in Moscow," the Tsar wrote in a letter to his mother. Now he wants to hang and shoot everyone. I've never seen a chameleon like this... Thanks to this quality of his character, almost no one believes him anymore..." But the main thing, of course, was that the Tsar himself did not believe him, who dismissed most of his cabinet with him. The new Chairman of the Council of Ministers was a person loyal to the Tsar, I.L. Goremykin, the key ministries were headed by: Internal Affairs — Saratov Governor P.A. Stolypin, Finance V.N. Kokovtsov, Foreign Affairs — A.P. Izvolsky, Military A.F. Rediger.

The opening of the First State Duma was held solemnly. The deputies were invited to a reception at the Winter Palace. A solemn procession from the inner chambers made its way to the Throne Room. In front of them were the highest regalia of the state: a banner and, on red velvet cushions, a seal, a sceptre, an orb and a crown. In the Throne Room, the deputies were placed to the right of the entrance, the senators were in front of them, and the members of the Council of State, the highest officials of the Court and the ministers were placed on the left side. In the middle of the hall stood the entire Royal Family. The Tsar addressed the gathering with a speech: "By the Almighty Providence, the power entrusted to Me has prompted me to call upon elected people to assist in legislative activity. Impelled by a fervent faith in the bright future of Russia, I greet in your person those best men whom I have commanded my beloved subjects to choose. You have a hard and challenging job ahead of you, but I believe that love and encouragement will help you solve difficult problems. But I promise to keep intact the ordinances which I have given to the people. I believe that you will devote all your efforts to clarifying the needs of the peasantry, dear to our hearts, to the enlightenment and well-being of the Motherland, remembering that spiritual revival requires not only freedom, but also order on the basis of law.

I will be happy to hand over to my Heir a strong and enlightened State. May the Lord God help Me to realize My desires in unity with the State Council and the State Duma. Let this be the present day of the renewal of the moral image and the revival of the best forces of Russia."

However, the overwhelming majority of the State Duma deputies were determined to confront the legitimate authorities. At the very beginning of the meeting, the Freemason S.A. Muromtsev, who was elected Chairman of the State Duma, did not respond to the welcoming speech made by the representative of the Tsar, and as if ignoring him, gave the floor to a member of the Duma, Mason I.I. Petrunkevich, who made a sharp speech, demanding amnesty for terrorists and bandits.

According to eyewitnesses, everything that was seen during that day did not give hope for proper parliamentary work. The government and the deputies seemed to be enemies. And the Minister of the Court, Count Fredericke, on his way home, said of this first meeting: "These deputies are rather like a pack of

criminals waiting for the signal to slaughter all those who sit on the bench of the government." ²⁹⁶ As subsequent events showed, this proved to be close to the truth.

As early as May 4, the State Duma appealed to the Tsar with a demand that all the tsarist ministers without exception be made responsible to it, that emergency measures against political bandits be abolished, that terrorists be amnestied, and that the State Council be dissolved. In fact, it was a question of transferring full state power to it. At the same time, the "people's representatives" raised the question of the forced alienation of privately owned, state-owned, appanage, cabinet, monastic and church lands, which threatened to turn Russia into a hotbed of civil war.

By calling for the abolition of the death penalty for political banditry and the abolition of the death sentence for terrorists who committed murder, many deputies in fact showed their connection with the terrorist revolutionary underground. The deputies' cover-up of criminals was particularly outrageous in the case of the terrorist act of May 14. It was committed in Sevastopol with the aim of assassinating the Sevastopol commandant, General Neplyuev. A terrorist bomb intended for Neplyuev killed 8 people, including two children, on Cathedral Square. The deputies, who supported the terrorist underground, demanded that the murderers be saved, "prevent the shedding of blood."

The activity of the parliament turned into a continuous rally to criticize the government, the deputies were not in the mood for any serious work, and demands were being put forward for the resignation of the government. The rallies of the deputies had an incendiary effect on the province, provoking illegal actions and terror.

The Chairman of the First State Duma, Freemason Muromtsev, a vain, narrow-minded man who fancied himself a great tribune, was generally incapable of constructive work, turning the activities of the parliament into a chain of intrigues and attacks on the government. A man with a "perfumed moustache," as he was called in patriotic circles (he began the day wiping his moustache with cologne), duplicitous and false, Muromtsev was a kind of double of Kerensky with his passion for conspiracy and beautiful pose.

The left-liberal press made an unscrupulous advertisement for the First State Duma, declaring its deputies to be "the flower of the Russian intelligentsia,"

although in reality it was for the most part a gathering of nationally harmful intriguers and doctrinaires incapable of fruitful practical state work. The First State Duma is doing everything in its power to usurp the power of the Tsar. From the moment it opens, the tone is set by the cadets, who feel themselves masters of the situation. The situation was such that during the Duma debates V. Shulgin raised the question: "Who, finally, rules Russia at the present time: the Sovereign Emperor Nicholas II or His Majesty Vinaver I (one of the leaders of the Cadets, a Freemason – O.P.)." This sharp phrase was successful, and the questioned deputies replied: "Perhaps more likely, Winaver."²⁹⁷

While the bacchanalia of pogroms of the estates of the nobility was going on throughout the country, from the rostrum of the State Duma came the incendiary speeches of the left-liberals, who, in fact, called for the plundering of the landlords' property and maliciously laughed at the tragedy of the nobility, saying, for example, like the deputy Herzenstein, about the "illuminations of the estates of the nobility."

In an effort to seize power in the country, the liberal-Masonic underground is conducting behind-the-scenes negotiations on the creation of a cabinet of ministers under the leadership of Muromtsev or Milyukov. The latter even holds a secret meeting with General Trepov. At this conference, one of the leaders of the liberal Masonic underground presented the Russian government with ultimatums on the basis of which the Cadet Party would take part in the formation of the Cabinet of Ministers. They repeated all the previous demands of the Cadet deputies of the State Duma: amnesty for political bandits and the abolition of the death penalty for terrorists, the purge of the state apparatus of employees loyal to the Tsar, the de facto dispersal of the State Council, and the implementation of agrarian reform under the Cadet program. Acceptance of these conditions would mean the dismantling of the state system of Russia and the all-round weakening of the Russian state. The presentation of these conditions once again showed the Tsar what the "guardians of the people's freedom" wanted. It was clear that one could only talk to these gentlemen from a position of strength. "In times of crisis," noted Minister of the Interior Stolypin, "caused by a significant transformation of the life of the people, the only foundation on which the protection of the order of property and life rests is a

firm state power that unswervingly fulfills its duty and does not yield to any wavering." ²⁹⁸

People who wanted trouble, Stolypin said, were again making every effort to rouse the peasants, to seize them, to set fire to riots. They want to take advantage of the difficulties of the transition and to achieve their party interests, but the government, while desiring broad reforms, will not adhere to party views and will not deviate from strictly state principles. The authorities will suppress all manifestations of disorder on the basis of "firmness and certainty in actions, excluding any possibility of any inconsistency and hesitation."

The destructive anti-government character of the State Duma continued to intensify. On May 19, 14 members of the State Duma appealed to the workers to fight the government, which was published in many newspapers. On June 8, in the State Duma, Freemason Prince S.D. Urusov made an exposé of the allegedly illegal activities of the Police Department, many of the facts cited in which were maliciously distorted and falsified.

The State Duma's incendiary calls to oppose the legitimate authorities were stirring up more and more society. In some places, unrest in the troops begins again.

Decay even affected the Life Guards Preobrazhensky Regiment, in which, according to tradition, all Russian sovereigns began their military service and which occupied the first place among the Guards regiments. His 1st Battalion began to ferment in disobedience to his superiors. By decisive action the battalion was immediately isolated; All his officials have been arrested and put on trial.

Assassinations of Russian statesmen continue. On June 18, Admiral Chukhnin, "an outstanding sailor and a most honest man," was killed in Sevastopol, and on July 3, Major-General Kozlov, whom the assassin mistook for Trepov, was shot.

The last feature of the First State Duma's activity was its "Appeal to the People" of July 7, 1906, in which it reported on the preparation of a law on the compulsory alienation of privately owned land. After reading this appeal, the Tsar realized that this Duma would be of no use, and, although not without hesitation, decided to dissolve it. Explaining to the Russian people the necessity of this measure, the Tsar noted: "Those elected from the population, instead of working on the construction of legislation, deviated to a region that did not

belong to them and turned to the investigation of the actions of the local authorities ordered by Us, to pointing out to Us the imperfection of the basic laws, the changes of which can only be undertaken by Our Monarch's will." Noting also that the activities of the State Duma had provoked serious unrest among the peasants, the Tsar firmly declared that he would not allow any arbitrariness and lawlessness, calling on all well-meaning Russian people to unite to maintain the legitimate power and restore peace in the dear Fatherland.

Simultaneously with the dissolution of the Duma, the Chairman of the Council of Ministers, Goremykin, was dismissed, and P. A. Stolypin was appointed in his place. A new convocation of the State Duma was announced for February 1907.

After the dissolution of the Duma, 180 of its deputies left for Vyborg, where 169 of them signed the so-called Vyborg Appeal, which was a criminal appeal to the population not to pay taxes to the treasury and to refuse military service. The appeal was anti-state. It was conceived by the leader of the Cadets, Milyukov. It was carried out by a number of persons who were at the same time leaders of the Cadet Party and leaders of the State Duma, Muromtsev, Prince Pavel Dolgoruky, Nikolai Gredeskul, and Prince Dmitry Shakhovsky. However, no one responded to the call of the troublemakers.

The liberal Masonic underground and the revolutionary parties thus tried to revolutionize the country again. But the reaction was quite different. The brutal attacks on the Tsar provoked massive patriotic demonstrations in his support. In some places, beatings of revolutionaries were again recorded, and in Terijoki on July 18, an unknown patriot shot and killed one of the initiators of the Vyborg Appeal, Herzenstein.

On July 19, 1906, anti-Russian parties, with the participation of the Finnish revolutionary, freemason, and Japanese spy K. Zilliacus, provoked an uprising in Sveaborg, which was joined by four warships. In Kronstadt, three naval crews mutinied, and on the battleship Pamyat Azova, some of the sailors, having killed two commanders, mutinied. All disturbances were quickly and decisively stopped by loyal troops, and the rebellion at the Azov was ruthlessly suppressed by the remaining part of the team loyal to the Tsar.

Revolutionary agitation was almost unsuccessful. Most of the Russian population has figured out what the "freedom fighters" want. The general strike in Moscow, announced by the revolutionaries on July 24, 1906, failed; Only a

small part of the workers was able to be raised. At the end of July, the police liquidated the main committee of the military organization of the Social Democratic Party, which housed a foreign weapons depot and a printing press that issued slanderous anti-government proclamations. Clandestine terrorist organizations enmeshed a wide variety of people, most often immature young people, who were deceived with false phrases about the struggle for freedom and happiness. Life itself has exposed their deceitfulness. The terrorists sent a Russian girl with a revolver to General Sandetsky as a murderer, who, already at the reception of the general, could not stand her role, burst into tears and told him everything: "about all the horror of her life, shrouded in lies, about the torment she experienced when she decided on the 'feat' of becoming a murderer." Sandetsky, having listened to her confession, escorted her to the door and let her go home without even asking her name.³⁰⁰

The authorities constantly received more and more confirmation of the connection between the militants of terrorist gangs and various liberal figures who held high public posts. Some Zemstvo councils, "hotbeds of liberalism," were used by revolutionaries to store weapons. On November 17, 1906, 8 rifles and 12 bayonets were found in the premises of the Moscow Provincial Council, headed by the cadet-mason F.A. Golovin.³⁰¹

Sensing their doom and realizing that the Russian people did not want to support the uprisings against the tsarist regime, the revolutionaries intensified their individual terror against Russian statesmen. Dozens and hundreds of innocent people, faithful servants of the Tsar, are dying again.

On August 12, 1906, three terrorists make a villainous attempt on the life of P.A. Stolypin at his dacha on Aptekarsky Island. As a result of a powerful explosion, the walls of three rooms were torn apart and the balcony was demolished. 28 corpses and 24 wounded remained under the rubble, including Stolypin's children - daughter Natalia with crushed legs and young son Arkady with a hip fracture and a head wound. Stolypin himself remained unharmed and retained a sense of composure. The next day, the political bandits killed the Tsar's faithful servant, General Min, and attempted to assassinate General Staal, and two days later the Warsaw Military Governor, Wonlarlarski.

From the end of 1906, the Socialist-Revolutionary leadership again prepared an attempt on the Tsar's life. Plans were made to purchase a submarine to

attack Nicholas II during his summer vacation. At the same time, the freemason N.V. Tchaikovsky handed over the drawings of a special aircraft from which they were going to carry out the murder to organize this assassination attempt. In 1907, the Socialist-Revolutionary Party conducted experiments in aircraft construction in Munich. However, the subsequent exposure of E. Azef, who was in charge of this case, ruined the plans of the SR militants.³⁰²

In order to stop the criminal activities of political assassins, the government is taking an extreme measure - on August 19, military field courts are introduced, with the consideration of the case for no more than two days behind closed doors and the execution of the sentence within 24 hours. The majority of the Russian population supported this extreme measure. In 1906, 683 political bandits were executed by military courts.

However, the calm did not come immediately. Excited by the smell of blood, the bandits terrorized the population for a long time. In October, in St. Petersburg, bandits attacked a carriage heavily guarded by gendarmes carrying money, throwing bombs at it and stealing 600,000 rubles. Terrorists continued to kill policemen. Attempts were made on the lives of Admiral Dubasov, General Sandetsky, the Moscow mayor Reinbot, and others.

At the beginning of February 1907, an attempt on the life of Grand Duke Nikolai Nikolaevich was revealed. The criminal, who wanted to blow up the Grand Duke's train, managed to escape, leaving behind a projectile of great explosive power.

Elections to the Second State Duma were held in accordance with the old electoral law, which gave decisive advantages to the intelligentsia and the nobility, ousting many millions of ordinary Russian people who supported the Tsar from participating in the election of deputies. In the new elections, the liberal and left-wing radical intelligentsia and the nobility used the experience of the previous campaign to carry out various machinations and manipulations with votes. As a result, the Second State Duma, like the previous one, was largely anti-Russian, with 43 percent left-wing radicals, including socialists of all stripes, from the Trudoviks and Socialist-Revolutionaries to the Social Democrats. Compared with the former Duma, the Cadets lost 80 seats and had 92 deputies. Nevertheless, a cadet, a freemason, F.A. Golovin, who had previously held the post of chairman of the Moscow Zemstvo Council, was elected chairman of the

Second State Duma, in the premises of which a revolutionary weapons depot had recently been discovered.

The Second State Duma was opened by the order of the Tsar by P.A. Stolypin. The opening immediately began with a confrontation between patriots and left-liberals. When Stolypin read his wishes to the State Duma, the patriotic deputies (there were only 22 of them) stood up and listened to them standing, while the liberal and left-wing deputies remained seated, and the Social Democrats were demonstratively absent altogether.

From the very beginning, in one of his speeches, Stolypin stressed the government's determination to carry out reforms aimed at strengthening Russia. The government will base its activities on the preservation of Russia's historical precepts and strive to restore order and tranquility in it. It would be, Stolypin stressed, "a stable and purely Russian government." Addressing the representatives of the destructive anti-Russian forces, Stolypin resolutely declared that the attempts of the terrorists to cause paralysis of will and thought in power would be resolutely suppressed.

The government, with the complete calmness of the consciousness that it is right, responds with two words: "You will not intimidate!"

The new State Duma, by a majority vote, rejected a political statement condemning revolutionary banditry, and thus supported the activities of terrorist organizations.

In March 1907, a conspiracy was discovered against the Tsar and Grand Duke Nicholas Nikolaevich. Twenty-eight people belonging to a purely conspiratorial, terrorist organization of the Socialist-Revolutionary Party were arrested. The criminals made attempts to find ways to enter the palace, but their attempt failed.

The conspirators collected information about the routes of the Tsar, selected cadres of persons ready to commit regicide with a dagger or an explosive shell.

A certain Naumov (Purkin) undertook to carry out the regicide, for which they began to prepare him for admission to the court chapel, and it was also planned to plant a bomb under the tsar's office.

Three of the main conspirators were executed.³⁰³

On May 10, the State Duma held a debate on the agrarian question. The left continued to demand the forced expropriation of land. Stolypin opposed this project, allowing the alienation of land only in exceptional cases, for example, when it was necessary to ensure free passage for peasants and to drive cattle to pastures. Stolypin proposed a way to preserve the cultural traditions of Russia, to reform the commune, to give the peasants the right to leave it, acquiring land as personal property.

Emphasizing that the forced alienation of land is fraught with catastrophic upheavals, Stolypin ended his speech with the words:

"Opponents of statehood would like to choose the path of radicalism, the path of liberation from cultural traditions. They need great upheavals – we need a Great Russia!"

Supported by the deputies of the State Duma, the terrorists continued their criminal activities. On May 25, 1907, revolutionary expropriators, during a service in one of the churches near Zvenigorod, snatched revolvers, with the words "do not move," and tried to steal an icon in an expensive riza worth 40,000 rubles. The psalmist, who resisted the bandits, was killed on the spot. The robbers tried to seize the icon, but the people did not allow them to do so. The alarm sounded, and the bandits fled, shooting back, wounding 7 people. On October 15, 1907, political bandits killed the head of the prison administration, Maksimovsky, and on November 21, 1907, a bomb was thrown at the Moscow Governor-General Herschelman.³⁰⁴

The Second State Duma lasted less than six months. On June 1, the Government requested the immediate extradition of deputies involved in the conspiracy to overthrow the State. That was the case. On May 5, the police received information that the apartment of one of the members of the State Duma, Ozol, where a faction of members of the Duma Social Democratic Party gathered, was often visited by militants, members of the military-revolutionary organization. During the arrest of these militants, information was obtained that gave the police grounds to search Ozol's home. As a result, it was established that the 55 deputies who made up the Social-Democratic faction of the State Duma had formed "a criminal association for the violent overthrow of the state system by means of a popular uprising and the implementation of a democratic republic." One of the members of this community, Deputy Gerus, received

orders from units of the Vilna and St. Petersburg garrisons, met with a deputation of troops, and had false passports with which he supplied his agents. Thus, the conspiracy was proved, but the State Duma refused to extradite the criminals and was therefore dissolved on June 3.³⁰⁵

In the course of the investigation, it was established that as early as April 1906 the Stockholm Congress of the Russian Social-Democratic Labour Party decided to turn the Duma from "an instrument of counter-revolution into an instrument of revolution." The congress renounced the Party's boycott of the Duma elections and invited all secret Party organizations to take part in the elections and to nominate as many Party candidates as possible to the Duma. The Central Committee of the Party was instructed to create from these candidates the nucleus of a subversive organization in order to wrest state power from the hands of the government and replace the legitimate state system with a totalitarian Bolshevik republic. For this purpose, the question of an armed uprising, the disorganization of the troops and the defection of at least part of them to the side of the "insurgent people" was raised. Such treason on the part of the troops, in the opinion of the congress, was possible by means of anti-government propaganda in the troops and in military educational institutions.

The propagandists were asked to aggravate the conflicts between the Duma and the government, to make the mass of the population aware of the impossibility of an agreement with the Tsar and his government and of the necessity of an armed uprising. It was proposed to rally all the revolutionary elements of the country around the Social-Democratic group, to link the economic demands of the peasants with political tasks by all means, to agitate among the peasants in favour of organising strikes, refusing to pay taxes, seizing the landlords' fields and grain without paying rent, boycotting government institutions, and replacing the local authorities with elected ones.

A mafia conspiratorial organization is created. Moreover, the Social-Democratic deputies were puppets in the hands of the Central Committee of the Party. Even the declaration of the faction, read by the freemason Tsereteli at the Duma session on March 6, 1907, turned out to be drawn up not by him or even by the faction committee, but by one of the members of the secret central committee. All the members of the Social-Democratic group in the State Duma

received instructions from secret revolutionary organizations in various parts of Russia and wrote to them that their task was not to work on legislation, but to conduct revolutionary agitation among the population, to attend meetings in order to arouse and rally the various groups of the population, and to appeal to the General Staff of the revolution.

At the trial it turned out that the famous instructions of the voters to the members of the State Duma, which were widely advertised in the press, were in fact fabricated by the Bolsheviks themselves in the same form.

This form was sent to various cities, and from there it was sent back to the center as a mandate from the voters of a particular city. The mandates included "a demand for the establishment of a democratic republic in Russia and a promise, at the call of the Duma, to support its revolutionary demands by force, with arms in hand," and while collecting signatures under the mandates, the agitators concealed from the signatories the true meaning of these demands. The court sentence of the conspirators was very mild. For the preparation of a military mutiny, its leaders received only 4-5 years or even got off with exile.

In his Manifesto on the dissolution of the Second State Duma, the Tsar noted with regret that a considerable part of the deputies of the State Duma had come to it with a spirit of hostility to Russia, with the desire to increase the troubles and contribute to the disintegration of the Russian state.

Realizing all the imperfection of the electoral law, the Tsar decided to change it in the direction of giving advantages to representatives of indigenous Russia. In the opinion of the Tsar, the State Duma, created to strengthen the Russian state, should be Russian in spirit. The other nationalities that make up Russia must have representatives of their needs in the State Duma, but they must not and will not be represented in the Duma in numbers that enable them to be the arbiters of purely Russian questions. In the outskirts of the state, where the population has not achieved sufficient development of citizenship, elections to the State Duma should be temporarily suspended.

The new electoral law, authored by S.E. Kryzhanovsky, reduced the number of representatives from Poland and the Caucasus; in Turkestan, the steppe regions and the Yakutsk region, elections were suspended.

The landowners of the nobility gained the greatest advantages, and the representation of peasants and workers was reduced.

At the same time, the new electoral law, of course, could not change the consciousness of the overwhelming part of the Russian intelligentsia, which was still stagnant in national ignorance and acted in close alliance with the avowed enemies of Russia.

In the Third State Duma, the largest number of seats (154) went to the Octobrists. As with the Cadets in the First State Duma, this victory was secured by deceiving the electorate. At the elections, the Octobrists came up with a program of cooperation with the tsarist power and the struggle against the Time of Troubles, and assurances were also made that they were ready for serious state work. The Cadets and Progressives won 82 seats, the radical left and the Socialists 32 seats, and the Polish, Muslim and other nationalists 26 seats. The total number of deputies belonging to parties that openly or secretly opposed the autocracy and the Russian state system was almost 300. The number of patriotic deputies and those adhering to them was half as small.

Although the patriots acted with the Octobrists on a number of issues, there was no real unity with them, and there could not be.

If for patriots service to the Tsar and the Fatherland was the dictate of the heart, then for the majority of the Octobrists it was a means of achieving their own interests in the struggle for power in the country. Historically, Octobristism has evolved from declarative statements in support of the monarchy and the Tsar to direct participation in a conspiracy to overthrow him. On many important questions, the Octobrists acted in concert with the Cadets, reflecting special ties with the liberal-Masonic underground.

The attitude of the Octobrists, and above all of their leader A. I. Guchkov, to the tsarist power and to the Tsar personally testified to deep political duplicity and outright human meanness. Outwardly declaring their allegiance to the Tsar and the government, the Octobrists supported the liberal-Masonic underground on almost all fundamental and state-important issues. At the very beginning of the work of the Third State Duma, the Octobrists supported the proposal of the Cadets and the progressives close to them to exclude from the state documents sent to the Tsar the words "autocracy" and "autocracy", which reflected the peculiarities of the state system of Russia and were enshrined in the Basic Law of the state. Thus the Octobrists denied the Tsar what he possessed by law.

The de facto leader of the Octobrist majority of the Third State Duma, and for some time even its chairman, was the Freemason A.I. Guchkov, the son of a Russian Old Believer merchant and a Jewish woman, a gambler and adventurer by nature, a future German agent, a weak, hysterical personality, prone to extreme actions, morbidly selfish, unable to admit his mistakes. At the end of the 19th century, he traveled to South Africa, where the Boer war with the British was then going on. He did not take part in military operations, but when rumors began to circulate about his alleged prowess in this war, he did not deny them. "You know, I'm naughty," Guchkov wrote to his future wife, Siloti. In his correspondence with Siloti, he confesses his love of adventure and the search for new things, and his "fascinating interest in the great political events around which one has to stand." ³⁰⁶

Guchkov often simply falls into hysterics. Once, addressing his wife, with whom he did not have a good relationship, he writes that he cannot close his eyes all night and is ready to scream in pain. ^[307] Presiding over the Defense Commission, Guchkov confessed to his wife that "speaking of indifferent things, I can hardly restrain myself from bursting into tears." ³⁰⁸ Sometimes he has suicidal thoughts. "Shall I retire," he once writes. "And that thought keeps taking hold of me." ³⁰⁹

Family troubles brought Guchkov into a state of mental prostration. On January 31, 1911, a few hours before New Year's Eve, Guchkov left his wife, leaving her a note: "I am powerless. I came out of the skirmish of life all wounded, with a soul hardened from the blows. From the excess of my own suffering, I became insensitive to the suffering of others." ^{Devoid} of spiritual integrity and decency, Guchkov was extremely unscrupulous in his means. Suffice it to mention the campaign against the Tsar and Rasputin, organized by the liberal-Masonic underground, of which Guchkov was one of the main organizers. He was personally engaged in disseminating the correspondence of the Tsar and the Tsar's daughters with Grigory Rasputin, which fell into his hands. The correspondence was multiplied on the hectograph and distributed as agitation material against the Tsar. In one of her letters, the Tsarina confessed that she believed in Rasputin's spiritual power.

The Tsar, having sorted it out, instructed the Minister of War, Sukhomlinov (who had met with Guchkov on the business of the Duma Commission on

Defense) to tell Guchkov that he was a scoundrel. After this incident, Guchkov came to hate the Tsar and his Minister of War.

Not much better than Guchkov was his successor as chairman of the State Duma, the Octobrist M.V. Rodzianko. Vain, narrow-minded, he was "a master of behind-the-scenes political intrigue, at the expense of which he kept himself afloat." In 1912, Rodzianko, like Guchkov, took part in a smear campaign against Rasputin. In his report to the Tsar, he deliberately grossly distorts the facts. After this incident, the Tsar ceased to trust Rodzianko.

In 1911, the majority of the State Duma thwarted an attempt to pass anti-alcohol legislation. The left-liberal and Jewish press portrays the initiators of this legislation as reactionaries and retrogrades opposed to the freedom of the people. On this occasion, Deputy Chelyshev said: there is also a strong, stubborn opponent – this is the press. Throughout Russia there is a struggle against sobriety, organized according to a definite plan. And another Duma deputy, Bishop Mitrofan, spoke even more frankly: the main opponents of the bill on combating drunkenness are not only persons interested in vodka production. The main enemies are those who are afraid of the sobriety of the people. A sober people will not follow them along the path of realizing their anti-people goals. The results of the discussion of the anti-alcohol legislation showed that the majority of the Duma was afraid of the sobriety of the people.

We will touch upon the activities of the State Duma many times, but here I would like to make a few general observations. Until its inglorious death in 1917, the State Duma was a completely alien element to the Russian state, a kind of built-in mechanism for its destruction. The intelligentsia, devoid of national consciousness and dominating it, strove to give it the form of a Western parliament. Its composition did not reflect the real balance of forces and estates in Russian society. In fact, it was the body of no more than 10 percent of the Russian population. The interests of indigenous Russia were poorly represented in it. A few dozen patriots, squeezed on all sides by nationally ignorant intellectuals or simply enemies of Russia, of course, could not stop the onslaught of destructive forces.

The State Duma really expressed only one small part of the population, the intelligentsia and the radicals of the ruling stratum, in whose self-satisfied and peremptory speeches all the aspirations and hopes of the Russian people were

extinguished. In all the years of the existence of the State Duma in the sphere of improving Russian life, it has done nothing that the Russian government, headed by the Autocrat, could not have done without it. And the harm from the existence of the State Duma for the Russian state was much greater than its individual advantages. In fact, the Duma became the center of gathering of all anti-Russian forces and the legal tribune of their destructive work. In discussing the most particular questions, Duma speakers from the liberal-Masonic underground and left-wing radical parties, as a rule, took advantage of the opportunity to criticize, most often unjustly, the entire state system of Russia and its state apparatus. These speeches, with extended commentaries, were published in the press and used as propaganda material. The Government's response to this criticism was generally not provided.

Chapter 27 Stolypin's time. "Fighting against the community. — Failure of agrarian reform. — Strengthening of the Russian state. — Reliance on the Russian people. - Support for the patriotic movement. — Restoration of historical justice. - An attempt to create a ruling patriotic party. — Revenge of anti-Russian forces.

Stolypin was an outstanding Russian statesman with a strong sovereign will, who put the interests of Russia above all his own interests. However, due to his upbringing and education, many of Stolypin's life views had Western models, and therefore his political views did not always reflect the interests of Russia. Stolypin was born in Dresden. He spent his childhood and early adolescence mainly in Lithuania, going to Switzerland for the summer. He studied at the Vilnius Gymnasium. He graduated from St. Petersburg University. He served in the western provinces until the age of forty, i.e. he lived most of his life outside central historical Russia, and when he became governor of Saratov in 1903, he felt like a foreigner there. In fact, Stolypin was no more frequent in native Russia than in Germany, which he considered "the ideal for many cultured countries."

"Having achieved power without difficulty and struggle, by the power of luck and family ties alone, Stolypin felt the protective hand of Providence over him throughout his short but brilliant career," wrote State Secretary S.E.

Kryzhanovsky in his memoirs. ^{E-311} And this observation is true. Stolypin's promotion to the highest state posts is associated with the support of his father-in-law B.A. Neigardt, an influential tsarist dignitary, whose daughter he married in his student years. In 1906, Stolypin replaced P.N. Durnovo, who had a reputation as a "punisher" in left-liberal circles, as Minister of Internal Affairs. The new minister immediately began to establish relations with the liberals. In particular, he began secret contacts with the Chairman of the First State Duma, Cadet, Freemason S.A. Muromtsev and a meeting with the leader of the Cadets P.N. Milyukov. As a matter of fact, it was about the creation of a Duma ministry. Coming into cahoots with the First State Duma was completely fruitless – it did not want to work for the benefit of Russia, but sought to further destroy its foundations. Therefore, Stolypin's contacts with Duma leaders were unsuccessful.

A new stage of contacts with the "progressive public" took place in July 1906, when Stolypin, in a conversation with Guchkov, offered him the post of Minister of Industry and Trade, informing him that the choice had already been approved by the Tsar.

Guchkov, warned of this in advance by the Mason Stakhovich, asks Stolypin to give him time to think it over until the next day. In the evening, Guchkov conferred with Geiden and Stakhovich, and the next day he agreed to take up the post under two conditions: "first, not alone, but as part of a whole group of public figures, and second, with a definite program." ³¹² For five days there were negotiations, at which the "public figures" made a price for themselves and bargained. In addition to Guchkov, public figures were nominated as ministers: Geiden (for the post of State Comptroller), Koni (for the post of Minister of Justice), N.N. Lvov (for land management), A.D. Samarin (for the post of Chief Procurator), Vinogradov (for the post of Minister of Education). In addition, negotiations were held on the entry of Shipov and Prince G.E. Lvov into the government. ³¹³

Stolypin explained to Guchkov and other members of the "progressive public" that the State Duma had been dissolved not only because it was incapacitated. First of all, because the deputies, taking advantage of parliamentary immunity, brought revolutionary ferment into the country, which disintegrated both the army and the police. If the affair had gone on like this for another month or two,

complete anarchy would inevitably have ensued. In a conversation with A.I. Guchkov, Stolypin formulates the tasks of the government:

"To suppress the revolutionary movement by force, and at the same time to deprive it of all ground, by the fact that the government itself, by its own authority, will now carry out the same part of the progressive programme which has the character of urgency. At the same time, a number of important bills must be prepared, which will be proposed to the future Duma." ³¹⁴

Stolypin proposed to base all his state policy on agrarian reform, on the pacification of the peasantry, on the implementation of measures to improve the material and cultural conditions of the peasants. Agrarian reform, economic reform, introduction of volost zemstvo, public schools for peasants. "There is no limit to the improvements and reliefs that I am ready to grant to the peasantry," Stolypin told representatives of the "progressive public," "if we fail in this reform, we must all be persecuted." ³¹⁵

However, like last time, instead of rolling up their sleeves and getting down to work, the "public figures" began to set different conditions and bargain. They insist on the creation of a program of action objectively aimed at weakening the position of state power in favor of "representatives of the public." The question of lifting all restrictions on Jews is almost an ultimatum. In fact, Stolypin and the "public figures" spoke different languages: while Stolypin defended the interests of national Russia, Guchkov and others like him fought for the interests of narrow strata of the population, devoid of national consciousness and oriented towards the West. It was then that Guchkov told Stolypin:

"If Russia, the Tsar himself, is to be saved, it must be saved apart from him, these individual manifestations of his desire must be disregarded, it must be insisted." ³¹⁶

The Tsar himself, who talked with each "public figure" for an hour, noted: "They are not fit to be ministers now. Not men of action." And in a confidential letter to his mother, he remarked: "Their own opinion is higher than patriotism, along with unnecessary modesty and fear of being compromised."

As if in response to the intractability of the state authorities with the "progressive public", on August 12 there was a villainous attempt on Stolypin's

life, which took the lives of several dozen people. Stolypin himself remained unharmed.

However, the assassination attempt only raised Stolypin's prestige in the opinion of the native Russian people and contributed to the credibility of his state measures.

The policy of government reforms, led by Stolypin, was not developed by him personally, but rather was a reflection of the prevailing opinion of the patriotic part of the noble circles. A few months before Stolypin appeared as Minister of Internal Affairs in January 1906, a congress of provincial and district marshals of the nobility was held, where the main directions for the country's exit from the Time of Troubles were worked out, which later formed the basis of Stolypin's political course:

- the preservation of a strong, firm, legitimate governmental authority that takes consistent and reasonable measures to suppress the revolutionary movement and protect the civilian population from violence;
- Russia is one and indivisible; therefore, the interests of the individual nationalities that make up it must yield to the national interests of Russia;
- With broad religious tolerance in pursuance of the Manifesto of October 17, the Russian state language and the Orthodox faith must preserve the primacy that befits them;
- It is necessary to grant broad self-government to the border regions from the economic point of view, but the interests of the Russian population must be protected without fail.³¹⁷

It was proposed to pay the main attention to the solution of the agrarian question while preserving the principle of the inviolability of private property. There was to be a broad facilitation of the free transition from communal ownership to homestead and farm ownership, with the right to freely sell one's plot when moving to a new place of residence. The Peasant Bank must set as its main task the assistance and assistance in the purchase of land to landowners who are landless and really in need, and the payments on loans to the Peasant Bank must be reduced to the level of payments made in the Peasant Bank. Thus, the foundations of the future Stolypin reform were laid here, which were developed at the first congress of authorized noble societies in May 1906. At this congress the nobles showed themselves to be even greater enemies of the

peasant commune than, say, the Social-Democrats. In the speeches of the nobles, the community is subjected to harsh and unfair criticism. Many landlords are anxious to blame it for the decline of agriculture, of which they themselves were more to blame. "The commune is the swamp in which everything that could come out into the open will get bogged down," K. M. Grimm declared at the congress, "thanks to it, the concept of the right of property is alien to our peasantry. The abolition of the commune would be a salutary step for the peasantry." On the whole, by a majority of votes, the nobility supports the abolition of the commune, breaking it up with the help of farms and cuts. The Russian nobility put itself above the national interests of Russia, once again displaying class egoism. Instead of making certain concessions to the peasants by returning to them at least part of the land that had been cut off from them during the reform of 1861, the nobles decided to deflect the blow by abolishing the commune, which would inevitably lead (as it did) to the sale of land by the peasants and their departure to the cities, which would ease the problem of land scarcity and reduce the degree of confrontation between the peasants and the nobility.

Even S.Y. Witte was less radical in the question of the fate of the community than the nobility. In the first half of 1906, Witte drafted agrarian legislation, according to which the solution of the peasant question was to be achieved by extending individual peasant property, mainly by selling to the peasants state-owned, appanage, and part of the landlords' land purchased by the Peasant Bank, and also by non-violently encouraging the gradual withdrawal from the commune of peasants who wished to do so. Witte proposed to preserve the legislation on communal land ownership and in no case to force the process of destruction of the commune. But the nobles in this project were not satisfied with the fact that they would have to give up part of their lands.

Common sense refused the First Estate, a significant part of which had long since become alien to the Russian people. It was at this congress, in fact, that the fate of the Russian community was decided. There was a real conspiracy between the representatives of the landlord class and Stolypin, a desperate bargaining broke out, during which the terms of Stolypin's support by the Council of the United Nobility were agreed. The price of this support was the Russian community. It should be noted that not all the nobles supported the

anti-communal resolution of the congress. About thirty deputies presented a dissenting opinion in which they condemned the practice of "schematic-stereotyped, monotonous-dogmatic solution of the agrarian question in the central institutions without sufficient attention to all the various domestic, tribal, geographical and other peculiarities of individual localities of Russia.³¹⁸

The opinion of the majority of the nobility shook even the stable position of the Tsar, who was always against the destruction of the commune, one of the main pillars of Russian life. A fatal decision for Russia was made.

As early as October, the tsar's decrees followed, which abolished all traditional customs concerning the power of the "world" and the village assembly over individual peasants, abolished the poll tax and mutual guarantee in relation to taxes, but most importantly, gave permission to the Peasant Bank to issue loans against allotment lands, which meant the recognition of the peasant's personal property rights to the communal plot used by him.

And on November 9, 1906, a decree was issued, according to which every householder who owned allotment land in the community had the right to demand the consolidation of the part of the land due to him into his personal property. The allotted land did not become a temporary family possession, as before, but the personal property of the householder, who could dispose of it at his own discretion. However, a peasant could sell land only to persons assigned to the commune, mortgage it only in the Peasant Bank, and bequeath it according to customary law to the nearest heirs.

The Stolypin reform was prepared poorly, in a hurry, its creator himself knew almost no agriculture, and so were the majority of people who carried out the new agrarian policy. For example, the main theoretician of Stolypin's new land management was the Dane A.A. Koford, who came to Russia at the age of 22, not knowing Russian. Stolypin's closest associate in agrarian reform was A.V. Krivoshei, a lawyer by education, who before his appointment practically did not know the specifics of Russian agriculture.

The destruction of the commune was carried out as a state campaign without proper preparation and in some places resembled Bolshevik collectivization. There was even a slogan: "Destroy the community!" The dismantling of the thousand-year-old institution was carried out as a political measure. At the first

stage, Stolypin proposed to "drive a wedge" into the community, which was done by reinforcing allotments into personal ownership by individual householders. Thus, the unity of the peasant world was broken. Peasants who had land surpluses contrary to the norm were forced by the government to hasten the consolidation of their allotments. At the second stage, the task was to divide the village allotment into cuts or farms, thus trying to isolate the peasants from each other.

In many places, the authorities forcibly transfer peasants from communal to homestead ownership of land. In order not to bother with individual peasants, the land management commissions divided all the communal land into farms and cuts and forced the rural workers to pass over to homestead ownership.

The agrarian reform ignored many peculiarities of the development of Russian agriculture. Farms and cuts were declared to be a universal means of increasing the efficiency of agriculture. And what happened in practice? The instability and capriciousness of the weather in the community conditions was compensated by the division of agricultural land in different places. Having plots of land either in the lowlands or on the hills, the peasant provided himself with an average harvest, since in a dry year a good harvest was provided on the lowlands, and in a rainy year on the windy hills. Having received land from the Stolypin land surveyors in one place on a farm and a cut, the peasant became dependent on the elements.

Another negative aspect of the Stolypin reform was the fact that it almost stopped the transition of agriculture from the outdated three-field system to multiple-field crop rotations, which began at the end of the 19th century. The transition of agriculture to wide strips, with the help of which the peasant commune fought against the disastrous narrow strip, was also slowed down.

In general, in the form in which Stolypin would have liked to carry out his reform, it failed. Poor peasants came out of the commune, as well as townspeople who were listed as peasants and secured land for themselves in order to sell it. Thus, in 1914, 60 percent of the land allocated for personal ownership was sold. ^{Since} the sale was permitted only within the commune, the land was bought either by the peasant societies themselves and returned to the communal pot, or by the well-to-do peasants, who often continued to remain in the commune.

In Central Russia, the Stolypin reform never took place. The percentage of peasants who separated from the commune was low. Farmsteads took root only in the western provinces, including Pskov. In the provinces of the Northern Black Sea region, the North Caucasus and the Steppe Trans-Volga region, cuts developed well, the absence of communal traditions and the high fertility of the land had an effect.

The failure of the Stolypin reform lay in the fact that it was carried out against the will and wishes of the peasants. After all, peasants could leave the commune even earlier: according to the regulations of 1861, they had the right to do so, if two-thirds of the commune expressed their consent. But the peasants did not agree to this. Transfers to homestead ownership were sporadic. Stolypin, in initiating an agrarian reform, decided to benefit the peasants against their will, believing that they were not yet fully mature enough to understand their needs. "To make the moment of the expected reform dependent on the good will of the peasants," Stolypin wrote as early as 1902, "means to postpone for an indefinite time the implementation of those measures without which neither culture, nor an increase in the profitability of the land, nor the peaceful possession of landed property is conceivable." ³²⁰

The peasantry did not really want to leave the commune. Deep down, many people understood that something important and important in their lives was being destroyed. A number of villages accepted Stolypin's reform with hostility. In his memoirs, Prince S.E. Trubetskoy recounts a conversation with old peasants in the neighboring village of Vasilyevsky (Kaluga Province), which took place in 1912. He asked them if anyone from their community had stood out, as had already been the case in the neighboring villages.

"No," the old men answered, "no one stood out."

"And it will be a mistake who will stand out," calmly remarked the old man Polikarp Parshin.

"Why would he make a mistake?" asked Troubetzkoy.

"Because we're going to fire him," said another old man, Stolyarov, judiciously. "That's what you've decided, so don't stand out!"

And indeed, in Vasilyevsky until 1917, no one from the community stood out.

In spite of the state onslaught, the total number of peasant farms that left the commune between 1907 and 1915 amounted to a little more than 2 million, or 16 percent of all farms. Some of these peasants (in the non-repartitioned communes) were declared proprietors under the law of 1910. However, only 13 per cent requested documents to secure their plots, and the vast majority remained in the community. The peasants of the northern Russian provinces did not accept the reform at all.

In the central Russian provinces, the proportion of peasants who left the commune was no more than 2-5 percent. Higher rates were observed in the Lower Volga region, Novorossiia, and areas bordering the Baltic States, i.e. in those regions where communal relations were historically weak.

The highest rates of leaving the community were observed during the years of Stolypin's rule, and after his death they decreased almost twenty times, once again confirming that the destruction of the community was in the nature of a political campaign and almost came to naught with the departure of its leader. Stolypin's reform did not improve the situation of the peasants and at the same time developed in them an even more cautious and distrustful attitude towards the government, which encroached on their age-old foundations.

Stolypin's main merit was not in agrarian reform (here the result of his activity was negative), but in his energetic actions to suppress the revolutionaries, to strengthen the state apparatus, and to bring fundamental national interests to the forefront of state work. In a short period of time, he managed to establish an effective system of struggle against terrorist gangs and instilled such fear among them that by the end of 1908 more than 90 percent of the terrorists had either been eliminated or fled abroad in terror. The military courts introduced on his initiative became a powerful weapon of retribution for all anti-Russian forces that encroached on the employees of the Russian state apparatus. He also resolutely brought the activities of the Duma opposition into proper limits, at least temporarily tempering the ardor of its unconstructive criticism, making it clear that its spiteful and slanderous attacks would not go unpunished.

The core of Stolypin's state measures was a firm national policy aimed at giving fair advantages to the indigenous Russian population as the master of the Russian land. At the same time, Stolypin promoted the consolidation of all active

state forces in Russia, with a view to creating a powerful national Russian party capable of resisting the onslaught of all opponents of the Russian order.

The first step after the establishment of state order in the historical Russian provinces was the state reform in Finland. After the events of 1905, it was established that this part of Russia during the anti-Russian revolution was preparing to achieve complete separation from it by means of an armed uprising. Russian intelligence presented irrefutable evidence of the cooperation of the Finnish revolutionaries with foreign, primarily Japanese, special services and the receipt of money from them for weapons to fight the Russian government. Stolypin rightly raised the question of the legitimacy of the constitution that existed in Finland, which allowed it to pursue a policy hostile to Russia and to locate centers of anti-Russian revolutionary parties and terrorist formations on its territory. According to the new law, questions of taxation, military service, the rights of Russian subjects residing in Finland, the courts, the protection of state order, criminal legislation and certain other articles, the free disposal of which by the Finnish authorities was detrimental to the Russian autocracy, are excluded from the sphere of Finnish legislation. The law affirmed the unity and integrity of Russia, making Finland an equal part of the historical Russian Empire.

Another law, adopted on Stolypin's initiative, limited the possibilities of German colonization of the western provinces. It made it possible to stop the purchase of landed estates by German colonists.

The supreme state act for strengthening the position of the Russian state was the law on zemstvos in the western provinces of Vitebsk, Minsk, Mogilev, Kiev, Volhynia, and Podolsk. For the Russian population of these provinces, which had been under Polish occupation for several centuries, there was an unequal attitude towards the local Polish landowners, who owned most of the land, making up only a few percent of the population. If the Zemstvos in these gubernias had been introduced according to the all-Russian law, then the greater part of the seats in them would have gone to the Poles, and people of other nationalities would have begun to represent the Russian people. To prevent this from happening, on Stolypin's initiative, amendments were made to the all-Russian law on zemstvos in relation to the western provinces. In order to deprive the large Polish landowners of their advantages over the Russian people,

the electoral qualification was halved against the all-Russian one. All the electors were divided into two curias, the Russian and the Polish, with the Russian electing a larger number of voters. In addition, Russians were given privileges in the councils and in the composition of zemstvo employees. The law made it possible to gradually put an end to the colonization of this region by the Poles and return the primordial Russian lands to the hands of the Russian people. This law, supported by the Tsar, aroused a storm of hatred against Stolypin on the part of anti-Russian forces, which began a frenzied campaign against him, drawing even some patriots into it. The liberal-Masonic underground carried out a complex intrigue, the ultimate goal of which was to overthrow Stolypin. As a result, on March 1, 1911, the State Council rejected the law proposed by Stolypin and already approved by the State Duma on the introduction of Zemstvo institutions in the Western Territory. Then Stolypin decided to take a risky step. Having asked the Tsar to temporarily dissolve the legislative chambers, Stolypin, using Article 87 of the Fundamental Laws, signed the bill with the Tsar, bypassing the Council of State. A scandal broke out, although formally Stolypin could have done so, the legislative chambers considered the use of Article 87 illegitimate. The State Council considered itself insulted, and A.I. Guchkov, ostensibly in protest, resigned as Chairman of the State Duma. The scandal was artificially inflated, and its organizers achieved the main thing: they shook Stolypin's position and aroused discontent with him on the part of the Tsar.

An important state affair of Stolypin was the bill on the creation of the Kholm province, which was prepared during his time, but completed after his death. This was the most important state act of restoring historical justice. According to it, a special gubernia was created from the eastern districts of the two Polish gubernias, Lublin and Siedlec, populated mainly by Russian peasants, which was transformed into an inner Russian gubernia. An important role in the promotion of this bill, approved by the Tsar in the summer of 1912, was played by the head of all the Duma clergy, Bishop Evlogii of Lublin and Kholm.

Stolypin vigorously condemned the "party politicking" of the Octobrists, aimed at seizing the rights of the Tsar's supreme power by the Duma. Having been repeatedly convinced of the duplicity and unreliability of Guchkov and the other leaders of the Octobrist Party, he gradually prepared the creation of a real ruling party in the Duma, on which he could rely in his policy. In 1909 a

considerable part of the Octobrists, disappointed in their leader Guchkov, came to Stolypin to come to an agreement with him on "the organization of a centre of right-wing Octobrists and moderate Rights." In April 1909, the constituent assembly of the new patriotic party, the Moderate Right, was held, at which a committee headed by P.N. Balashov was elected. At the end of 1910, the Party of Russian Nationalists was created, and Balashov became its leader. Thus, with the assistance of Stolypin, the consolidated patriotic center of the Party of Russian Nationalists, the prototype of the future ruling party, began to operate next to the Octobrist center, which was unreliable for the government. By the end of Stolypin's life, the desire to rely on the Russian patriotic movement became the main element of his policy. Shortly before his death, he put forward the idea of "nationalization of capital," proposing the creation of a special state fund that would provide loans to the Russian people. Knowing what gigantic funds the anti-Russian forces are allocating for the development of their press, Stolypin strives to help the patriotic press as much as possible.

Stolypin also prepared projects for the reform of the organization of law and order in Russia. In particular, it was planned to increase the number of police officers in the country to the standards accepted in world practice. However, the forces of destruction in the country's legislature hindered the passage of this project in every possible way. According to Kryzhanovsky, the opposition was carried out "behind the scenes, outside the meeting of the Council, since it was impossible to argue against the figures. And the numbers were staggering." ^{The} revolutionaries hunted for Stolypin long and hard. The first attempt on his life took place, as we have already told, at his dacha on Aptekarsky Island and cost the lives of dozens of innocent people; Then, in December of the same year, a fighting squad of terrorists led by P.P. Dobrozhinsky was preparing the murder of Stolypin, but was arrested in time. In June 1907, the "flying squad" was captured in St. Petersburg, a bandit group specially formed by the Socialist-Revolutionaries to eliminate Stolypin. In December 1907, the well-known terrorist Trauberg was arrested, who organized a detachment, the main purpose of which was the murder of Stolypin. There were several other attempts to assassinate him, but they also failed in one way or another. ³²³

Chapter 28 Russian Police and Freemasons. — Infestation of the state apparatus with Freemasons. — The Bittar-Monen case. — B.K. Alekseev's business trip abroad. "Report to the Tsar." — Preparation of a meeting on the fight against the Freemasons. — The murder of P.A. Stolypin.

There are sufficient grounds to link the death of P.A. Stolypin with the underground work of Masonic lodges, to the activities of which the Russian Prime Minister paid close attention in the last years of his life.

In the Special Department of the Police Department, the Masonic theme was singled out in a special office work under the general title "Correspondence about followers of various sects and religious teachings, the activities of which are of an anti-government nature. About the Freemasons". The nature of the information contained in these documents is indicative of the serious, though not systematic, work carried out by the Police Department. Materials about Freemasonry were collected both by means of agents (including on foreign business trips) and through external surveillance, and with the use of analytical methods of studying rare Masonic literature and documents (including those obtained by agents).

The Russian state security organs regularly informed the country's leadership about the criminal activities of the Freemasons, about the conspiratorial nature of their organization, and about the inseparable connection between the Freemasons and the leaders of the revolutionary movement. Specialists in the fight against Masonic conspiracy quite rightly noted the inadequacy of police measures to counter the Freemasons. In their opinion, the Freemasons can only be done away with by the whole world, by creating intolerable conditions for their existence, constantly exposing their crimes. Recommendations on this struggle, made in 1912 by the former head of foreign agents, L. Rataev, have not lost their relevance to this day:

"In view of the multifaceted activities of Freemasonry, it is not enough to fight it in a police way. Police measures are limited to the prohibition of Masonic lodges and the protection of the church, the school, and the army from their influence. But it is necessary that it should meet with opposition in society itself, which it seeks to

influence in the sense of creating public opinion, in order to find support and rely on it in this same created opinion. Wherever Masonic influence is felt, the struggle against it is waged by social forces.

It is not at all as difficult and difficult as it seems at first glance. First of all, one must know the ringleaders, and fortunately they are all known, and as they are always kept in a gang, it is not difficult to find out the others from them. An unmasked Mason loses half of his power, for everyone knows who he is dealing with. Knowing their tactics, it is necessary by all means to counteract the success of the societies they create, to explain in the press their true character, so that it will not be possible to draw into it completely well-intentioned persons through ignorance. And most importantly, it is necessary to beat the masons coming from. In order to show them to the public as they are, and not as they wish to appear to be." ³²⁴

However, the struggle of the Russian police against the criminal encroachments of Masonic lodges at the beginning of the 20th century was paralyzed due to the contamination of the Ministry of Internal Affairs and other government institutions of Russia with Masonic conspirators. State officials who were members of Masonic lodges (including the highest-ranking ones, such as V.F. Dzhunkovsky, S.D. Urusov, A.A. Mosolov), who were called upon to defend the interests of the Russian state, acted as agents of influence and even petty informers in favor of world mondialist structures.

These officials put the brakes on anti-Masonic activities. A lot of information received by the police through agents immediately became known to the "Freemasons". Russian patriots, who sought to help the police in uncovering Masonic intrigues, were repeatedly convinced that the information they passed on quickly became known to the Freemasons. As the head of the Union of the Russian People, A.I. Dubrovin, noted on October 10, 1908, "he will no longer give any information on Freemasonry to the Police Department, that his messages, transmitted confidentially... were known in Masonic groups the very next day."

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In the secret annals of the Russian police there are many facts of the secret activities of the Freemasons. For example, in April 1904, the police intercepted a letter from New York from the Freemason Hoffmann, a member of the Jewish

lodge B'nai B'rith, to a certain Victor Pomerantsev, in which he described the "benefits" for Russia in the possibility of concluding a loan from Rothschild on the condition that privileges were granted to Jews.

In January 1906, the Minister of Foreign Affairs forwarded to the Police Department information from the Berlin ambassador, Count Osten-Sacken, with a list of members of the lodges of the "Old-Fells" ritual, among which there was the lodge "Astrea" No. 2 in Inowrocław, which included Russian and Polish names and surnames.

In January 1906, a letter from a member of the Vladimir District Court, Kaznacheev, to Moscow was intercepted at the suggestion of an unknown person to found a lodge with a request to enroll him in such a lodge.

In February 1906 we also received a letter from the Minister of Foreign Affairs, received by agents, transmitting a letter from the Ambassador in Rome, Secretary of State Muravyov, about the Razum Lodge, which sent fraternal greetings to the new Russian Masonic lodges in St. Petersburg and Moscow.

In March 1907, the head of the St. Petersburg Okhrana Department informed the Police Department that the surveillance established on the former member of the State Duma, Mason Kedrin, had not yielded results, and asked for the termination of this surveillance. However, the observation was soon continued and the results were obtained.

In the same month, 1907, the Governor of Warsaw informed the Police Department that a representative of the New York Lodge of Freemasons, living in Russia, a certain Gorodynsky, had asked permission to give a lecture on Freemasonry, which was refused.

The Russian police are patiently watching the Freemasons. Surveillance of some of them reveals a wide web of their connections. Freemason P.M. Kaznacheev (nickname "Decrepit") and his son, also a Freemason, D.P. Kaznacheev (nickname "Bodry") are prowling around Moscow. The police note their meetings with the Masonic family clan of the Arsenievs, first of all with the old Mason (since the middle of the 19th century) V. S. Arseniev.

Through their own channels, the police authorities record the arrival in Russia of the Masonic emissaries of the "Grand Orient of France" Gaston Boulet and Bertrand Senchol.

On April 2, 1908, the Ministry of Foreign Affairs forwarded to the Police Department a copy of a telegram from the Russian ambassador in Paris, presented to the Sovereign Emperor, about the affiliation to Freemasonry of the S. — St. Petersburg City Duma Kedrin and Prince Bebutov, who had relations in Paris with the leaders of Freemasonry, pointing out the harm of this secret society and the desire to expand its propaganda within the borders of Russia.

On April 20, 1908, a circular was sent to the heads of the district Okhrana departments on the adoption of immediate measures to clarify the spread of Freemasonry in Russia.

On May 26, 1908, the Ministry of Foreign Affairs, by order of His Imperial Majesty the Sovereign Emperor, transmitted to the Chairman of the Council of Ministers P.A. Stolypin the information of the Imperial Ambassador in Paris about the expected arrival in Russia of two prominent leaders of French Freemasonry, Laffer and Vadekar, to found a Masonic lodge in Paris.³²⁶

Apparently, this order of the Tsar gave impetus to the intensification of activities to collect information about the Freemasons.

Russian intelligence managed to penetrate into the most intimate secrets of the Masonic lodges by infiltrating their agent there. In 1908, by order of the head of foreign agents, A. M. Harting, a secret officer of the Russian police, Bittar-Monen, signed up for Freemasonry, who managed to hold out in this criminal community for about 5 years. However, in 1911-1912, with the help of the traitor to the Russian people, Freemason V.L. Burtsev, Bittar-Monin, who worked for Russia, was revealed. An unprecedented process began in the Masonic lodges, the aim of which was to slander the Russian government. The main striking force in it was represented by the same Burtsev and members of the Masonic lodge "Student", made up of Russian Jews. As noted in a secret Russian intelligence report:

"This affair lasted about a year and a half; During this time, Bittar-Monin, to say nothing of the attacks and insinuations to which he was subjected in the Burtsev Articles, experienced many difficult moments, when, at the public meetings of the Masonic lodges "Justis" and the Council of the Order, it almost came to the point of kulaks and all sorts of threats against him from the Jews and Socialists who crowded the hall

There were many such meetings, each time lasting several hours, and it took exceptional energy and dedication to one's duty to endure them to the end." ³²⁷

In 1908 Lieutenant Colonel G. G. Metz of the Gendarmerie Corps completed his study *On the Nature and Aims of the World Society of French Masons*. Based on its results, the lieutenant colonel drew up an extensive note and handed it over to the director of the Police Department M.I. Trusevich. After reading the note, the Director of the Department imposed a resolution: "I ask S.E. Vissarionov to process the note in a shorter form (but sufficiently complete) for reporting to His Majesty." However, soon after this decision, M.I. Trusevich was dismissed from the post of director of the Police Department, and Lieutenant Colonel Metz was seconded to the Palace Commandant. As a result, the note for the Tsar was not prepared.

In August 1909, the Tsar, wishing to familiarize himself with the Masonic question, ordered that a note on Freemasonry be presented to Him during His stay in the Crimea. Lieutenant Colonel Metz prepared a new version of the note and handed it over to the Palace Commandant, who kept it until the spring of 1910. ³²⁸

The spread of Freemasonry in Russia greatly worried Nicholas II, and he shared his thoughts about it with P.A. Stolypin. On the latter's orders, the Police Department is stepping up its efforts to gather information relating to Freemasonry. ³²⁹ Collegiate assessor B.K. Alekseev is sent to France, who managed to get in touch with the leaders of the Anti-Masonic League, and in particular with Abbé Turmantin. Alekseev collected valuable material that made it possible to draw conclusions, firstly, that "the propaganda of Freemasonry in Russia not only comes from France, but is even one of the considerable concerns of the leading center of French Freemasonry", and secondly, about the close dependence of French Freemasonry on Judaism. ³³⁰

A summary of Alekseev's reports was presented to Stolypin, "who, having familiarized himself with the proposed plan of joint struggle with the Anti-Masonic League and the amount of money required for this, expressed the desire that this project in principle receive the direct sanction of His Imperial Majesty, who is personally interested in the Masonic question." ³³¹

In December 1910, the Assistant Minister of the Interior, General Kurlov, submitted a report to the Tsar in which he pointed out the urgent need for a full coverage of the Masonic question in Russia. This report, according to the palace commandant Dedyulin, "greatly interested His Majesty, and the Tsar said several times that it was necessary to appoint a separate audience on this issue."³³²

The Police Department begins to prepare for an upcoming audience on the Masonic issue. In addition to the materials of Metz and Alekseev, the information of a great specialist on this subject, the former head of the foreign agents, Rataev, is used. In March 1911, the latter prepared a memorandum on Freemasonry, in which he noted "the serious anti-state significance of the revival of Freemasonry in Russia and the need for a special struggle against it."

The forthcoming audience (conference) on the Masonic question to discuss the program of struggle against the criminal organization was planned by Stolypin after the Kiev celebrations or upon the return of the Tsar from the Crimea in the autumn of 1911.³³³

In the middle of 1911, Comrade Minister of Internal Affairs P. G. Kurlov, in preparation for the forthcoming conference, submitted to the "higher spheres" a report on the activities of the Freemasons, which caused great concern in the circles of Freemasons. Apparently, the Chairman of the Council of Ministers and the Minister of Internal Affairs, P.A. Stolypin, realized the serious threat to the Russian state from the Masonic lodges and was going to take decisive measures against them.

The events that followed allow us to make a variety of assumptions about the secret forces behind the backs of those who carried out the assassination of Stolypin in early September 1911.

After the February Revolution of 1917, a report from agent B.K. Alekseev from Paris, received after the murder of P.A. Stolypin, was found in the documents of the Police Department, in which he writes:

The attempt on the life of the President of the Council of Ministers is in some connection with the plans of the Masonic leaders. Fragmentary information about this can be roughly reduced to the following: "With little hope that Freemasonry will succeed in swaying the Prime Minister in their favor, the Freemasons ... began to look upon the Chairman of the Council of Ministers as a person who could

serve as an obstacle to them. for a firm foothold in Russia... This is the last conviction of the Supreme Council of the Order (in Paris)... has led the leaders of Freemasonry to come to the conclusion that Mr. Chairman of the Council of Ministers is for the Union... at the present time, when Freemasonry is about to press all its springs in Russia, it is a person harmful to the aims of Freemasonry. Such a decision of the Supreme Soviet was known in Paris a few months ago. It is said that the secret leaders of Freemasonry, dissatisfied with the policy of the President of the Council of Ministers, took advantage of the close relations established between the Grand Orient of France and the Russian Revolutionary Committees and pushed the execution of the plan which they had only in embryo. It is also said that the purely "technical" aspect of the crime, and some of the details of the circumstances in which the attempt could have been made, were prepared through the Freemasons.³³⁴

The milieu in which the assassination of Stolypin was prepared and carried out was a typical revolutionary-Masonic alliance of murderers and terrorists, formed as early as 1905-1906. Its essence was that liberal-Masonic circles offered the terrorists money and other assistance for the murder of Russian statesmen. From the Masonic underground, this "work" was led by such figures as B. Savinkov, M. Margulies, N. Avksentiev and similar state criminals. As the agent E. Azef reported back in 1905 to the head of foreign agents, L.A. Rataev: "To Gotz (*the leader of the Socialist-Revolutionary Terrorist Party. — O.P.*) a certain Afanasyev came here, to Peter. lives on one of the Rozhdestvensky streets, collaborates in the newspaper "Nashi Dni", a close acquaintance of the St. Petersburg attorney-at-law (*Freemason — O.P.*) Margulies, with a proposal that the Socialist-Revolutionary Party. rendered moral assistance to the circle formed in St. Petersburg (about 15 people... 18) Major intellectuals in terrorist enterprises directed against His Majesty and certain other persons (not named). Afanasyev himself is a member of this circle. The circle consists of writers, lawyers and other persons of int. professions (this is the so-called left wing of the liberals from Liberation). The circle has money, Afanasyev said, 20,000 rubles, and people to perform. Afanasyev asked only that the Socialist-Revolutionaries. rendered moral assistance, i.e., preached these acts."³³⁵

Thus, Masonic lodges participated in the financing and preparation of a number of terrorist acts. Of course, they also knew about the preparation of the assassination of Stolypin, because as early as 1910 in St. Petersburg, during a meeting with the Socialist-Revolutionary E. Lazarev, the future murderer of Stolypin, D. Bogrov, declared: "I am a Jew, and let me remind you that we still live under the domination of the Black Hundred leaders... You know that Stolypin is the imperious leader of the savage reaction now under way. I come to you and tell you that I have decided to eliminate him..." This was done by him on September 1, 1911 in Kiev. The murder of Stolypin led to the resignation of his closest collaborators in the Ministry of Internal Affairs, and above all P.G. Kurlov. The elaboration of the program against Freemasonry was postponed indefinitely, and in fact was never implemented.

The murder of Stolypin took place in the Kiev Theater in the presence of the Tsar, undoubtedly with the aim of intimidating Him. When Stolypin began to lose consciousness, he turned with the last of his strength to the royal bed and made the sign of the cross over it.

Stolypin suffered greatly, but, according to an eyewitness, said:

"Tell the Emperor that I am glad to die for Him." ³³⁶

The Tsar visited the dying man twice in the hospital. Stolypin, sensing the approach of death, expressed his desire to be buried in Kiev. The place of his resting place was the Kyiv-Pechersk Lavra.

At the investigation, Stolypin's murderer Bogrov declared himself a Socialist-Revolutionary. He said that in the theater he had the idea of killing the Tsar as well, but he was deterred from doing so by the fear of a Jewish pogrom. Bogrov himself viewed his crime as an act of revenge by the Jewish people against the Russian authorities, allegedly "infringing on the rights of Jews." The hasty execution of the Jewish bandit prevented the full disclosure of all his connections. A number of people with whom he has been in contact over the past six months remain anonymous. In order to cover their tracks, Masonic conspirators, and in particular A.I. Guchkov, spread rumors that the murder of Stolypin was committed on the order of the Tsar, received by Kurlov, for which he made the latter a senator. ³³⁷

Chapter 29 Grigory Rasputin. — Anti-Russian myth. — Relations with the royal family. — Philokalia. "Unmercenary. - Healing of the heir. "Advice to the Tsar."

We think we will not be far from the truth, wrote the Russian patriotic newspaper Moskovskiye Vedomosti in 1914, if we say that Rasputin, the "newspaper legend," and Rasputin, a real man of flesh and blood, have little in common. Rasputin was created by our press, his reputation was inflated and soared to the point that from a distance it could seem something extraordinary. Rasputin has become a gigantic ghost casting his shadow over everything.

Why was this necessary? Moskovskiye Vedomosti asked, and they answered: "It was needed only to compromise, dishonor, and sully our time and our lives. They wanted to brand Russia with his name..." As the tsar's physician E. S. Botkin rightly noted: "If there had been no Rasputin, the opponents of the royal family and the promoters of the revolution would have created him from Vyrubova by their talks, if it had not been for Vyrubova, from me, from whomever you want."

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All the attacks, slander, and lies that fell upon Rasputin were in fact intended not for him, but for the Tsar, who symbolized the Motherland and the Russian state. Having found the most delicate, the most tender, the most intimate place in the life of the royal family, the enemies of the Tsar and Russia began to strike at it with methodical diligence and sophistication, as they had once struck at John of Kronstadt, who was on friendly terms with Alexander III.

The Tsar and Tsarina were not religious fanatics, their religiosity was organic, traditional. For them, Orthodoxy was the core of their existence, the ideal – the crystalline faith of the Russian Tsars of the epoch of the first Romanovs, a faith inextricably intertwined with other ideals of Holy Russia, folk traditions and customs.

The late 19th and early 20th centuries were characterized by a deep spiritual crisis as a result of the rejection of Russian spiritual values, traditions, and ideals, and the transition of a significant part of educated society to the basis of existence on the Western scale of coordinates. The tsar, who by virtue of his position was the supreme guardian of the people's foundations, traditions, and ideals, felt the tragic outcome of this crisis and was in great need of people who

were close to him spiritually. This, in our opinion, was the main reason for the rapprochement between the royal couple and Grigory Rasputin. The Tsar and Tsarina's attraction to Rasputin was of a deeply spiritual nature, they saw in him an elder who continued the traditions of Holy Russia, wise by spiritual experience, spiritually inclined, and able to give good advice. At the same time, they saw in him a true Russian peasant, a representative of the most numerous class in Russia, with a developed sense of common sense, a popular understanding of usefulness, who with his peasant intuition firmly knew what was good and what was bad, where were their own and where were those of others.

"I love the people, the peasants. Rasputin is really one of the people," the Tsarina said, and the Tsar believed that Grigory was "a good, simple, religious Russian man. In moments of doubt and anxiety, I like to talk to him, and after such a conversation, my soul always feels light and calm." He repeats this idea many times in correspondence and conversations.

The Tsar and Tsarina respectfully referred to Rasputin as "our Friend" or "Grigori," and Rasputin referred to them as "Papa and Mother," meaning "the father and mother of the people." We talked to each other only on a first-name basis.

In the life of the royal family, according to Vyrubova, Rasputin played the same role as St. John of Kronstadt, "They believed him as much as Father John of Kronstadt, they believed him terribly, and when they were in grief, when, for example, the heir was ill, they turned to him with a request to pray" (from the interrogation protocol of A.A. Vyrubova).

Until the last minute, the royal couple believed in the prayers of Grigory Rasputin. From Tobolsk, they wrote to Anna Vyrubova that Russia was suffering for his murder. No one could shake their confidence, although all the hostile newspaper articles were brought to them and everyone tried to prove to them that he was a bad man. It should not be thought that the Tsar and Tsarina were naïve and deceived people. In accordance with the obligation of their position, they repeatedly arranged secret checks on the reliability of the information received, and each time they were convinced that it was slander. Moreover, the royal family knew the deep respect with which Rasputin was held by many respectable people.

A well-known researcher of Russian religious movements, V.D. Bonch-Bruevich, considered Grigory Rasputin to be one of the brightest personalities of his era. Conveying his impressions of his meetings with Rasputin, the scientist, in particular, said:

I have seen a lot of enthusiastic people from among the people, looking for something, rushing about, "seeking hail", striving somewhere, building and destroying something, but G.E. Rasputin is somehow different, unlike them. Without any political point of view, he seeks to do something. For whom?..

"You have to live for the people, you have to think about them," he likes to say.

St. John of Kronstadt believed in Grigori Rasputin, considering him an outstanding pilgrim and man of prayer, i.e. a man whose prayer to God is always pleasing to him.

Many people came to Rasputin with a request to pray for their deeds, sent telegrams and letters. There are many telegrams in the archives containing this request. But most of all, direct contact with him was appreciated. Unbiased sources testify that in a personal meeting, he simply charmed people with his special confidence, ability to put himself in place, benevolence and just plain kindness. Many old people from his native village of Pokrovskoye in the Tyumen region said that kindness was the main thing in him:

"He was a kind and good man, he didn't speak evil about people."

This is confirmed by the testimony of the Minister of Internal Affairs Protopopov: "... Evil didn't talk about people, I liked that...", as well as the impression of other people who met him. Count S. Y. Witte said of Rasputin: "Truly, there is nothing more talented than a talented Russian peasant. What a peculiar, what an original type! Rasputin is an absolutely honest and kind man, always wanting to do good..."

The Tsarina's letters to her husband are filled with the deepest faith in Grigori Rasputin.

"Listen to our Friend, believe him, his heart cherishes the interests of Russia and yours. God did not send him to us for nothing, but we must pay more attention to his words—they are not spoken to the

wind. How important it is for us to have not only his prayers, but also his advice!"

"Ah, dear, I pray so fervently to God to enlighten you, that in him is our salvation: if He were not here, I do not know what would have happened to us. He saves us with His prayers, His wise counsel, He is our support and help."

And finally, shortly before Grigory's assassination, on December 5, 1916:

"Darling, believe me, you should listen to our Friend's advice. He prays for you so fervently, day and night. He guarded you where you were, only He, as I am deeply convinced. A country where the man of God helps the sovereign never perishes. This is true, but you need to obey, trust, and ask for advice, not to think that He doesn't know anything, God reveals everything to Him. That is why people who do not understand His soul admire His mind so much to understand everything. And when He blesses an undertaking, it succeeds, and if He recommends people, you can be sure that they are good people. If they change afterwards, it is no longer His fault, but He is less mistaken about people than we are, and He has a life experience blessed by God."

We have no moral right to comment on these words, for we still know so little about the world of higher feelings by which the royal family lived. The salvation of Russia along the path of following the people's traditions, foundations and ideals was rejected by the majority of educated society. The brain of the nation was sick with the disease of foreignness, in which domestic values were represented as obscurantism and reaction.

The Tsar and Tsarina often turn to Rasputin for help and prayer. Here is a rather characteristic line from the Tsarina's letter to the Tsar: "I asked Anya to telegraph to our Friend that the matter was very serious and that we asked him to pray."

"Our Friend blesses your journey," the Tsarina often writes to the Tsar.

It comes to the point that the Tsarina sees special qualities in things belonging to Rasputin, considers them as a kind of shrine. "I bless and kiss you, my dear, do not forget to comb your hair with a small comb," the Tsarina said to her husband in especially important periods. This comb was presented to the

Tsar by Rasputin. Or in another place: "Do not forget to hold the icon in your hand and comb His hair several times with a comb before the meeting of ministers."

Always, when he came at the first call of the royal family, Grigory did not accept money from them personally, except for a hundred rubles, which they sent him for the journey (and later they paid for his apartment). Although sometimes he took money from them to transfer it to various charitable needs, in particular, he received 5 thousand rubles from them for the construction of a church in the village of Pokrovskoye.

As noted by many contemporaries, Rasputin was by nature a man of broad scope, the doors of his house were always open; It was always crowded with numerous visitors. If someone came hungry and asked for food, they were not asked for their name, they were fed what the owners had. "Rasputin constantly received money from petitioners for the satisfaction of their petitions, and distributed this money widely to the needy and to people of the poor classes in general," Rudnev, a member of the investigative commission of the Provisional Government, later wrote. When a large sum of money was needed, he would write a note to a wealthy person asking him to allocate money to those in need. Rasputin himself had almost no money, if it appeared, he immediately distributed it. After his death, the family was left penniless.

Rasputin has a surprisingly touching relationship with the tsar's children. When Rasputin is in the palace, he talks to them and instructs them. They write him letters and greeting cards, asking him to pray for success in his studies. "My dear, my little one! Grigory wrote to Tsarevich Alexei in November 1913. Look at God, what wounds he has. He endured for a while, and then he became so strong and omnipotent — so you, my dear, so will you be merry, and we will live and stay together. I'll see you soon." Before the war, Tsarevich Alexei and Rasputin were preparing a trip to the Verkhoturys Monastery to see the relics of Simeon of Verkhoturys.

At the request of the royal family, Rasputin was given another surname by a special decree - Novykh. This word was one of the first words that the Heir Alexei spoke when he began to speak. According to legend, when the baby saw Gregory, he cried out: "New! That's where the name comes from.

For the royal family, Gregory became the embodiment of hopes and prayers. These meetings were not frequent, but since they were held secretly and even secretly, they were regarded by the courtiers as events of great importance, which became known to the whole of St. Petersburg the next day. As a rule, Gregory was escorted by a side exit, up a small staircase, and received not in the reception room, but in the Tsarina's study. When they met, Gregory kissed all the members of the royal family, and then they had leisurely conversations. Rasputin spoke about the life and needs of Siberian peasants, about the holy places he had visited. They listened to him very attentively, never interrupted. The Tsar and Tsarina shared with him their worries and anxieties before, of course, constant anxiety for the life of their son and heir, who was ill with an incurable disease. As a rule, if he was not sick, he would sit there and listen.

No matter how it is explained, Grigori Rasputin was the only person able to help the Heir in his illness. How he did it will probably forever remain a mystery. But the fact is that the terrible disease of blood clotting, against which the best doctors were powerless, receded under the intervention of Gregory. There is abundant evidence of this, even from those who hated him. For example, the palace commandant V.N. Voeikov wrote in his memoirs "With the Tsar and without the Tsar":

"From the first time Rasputin appeared at the bedside of the sick Heir, relief was immediate. All those close to the royal family are well aware of the case in Spada, when the doctors could not find a way to help Alexei Nikolayevich, who was suffering greatly and moaning from pain. As soon as a telegram was sent to Rasputin on the advice of A.A. Vyrubova and a reply was received, the pain began to subside, the temperature began to drop, and soon the Heir recovered."

Of course, the Tsar listened to Gregory's advice. It is evident from the Tsar's correspondence that the Tsar listened attentively to Rasputin's proposals and often accepted them. This was especially true of candidates for the posts of leaders of the Holy Synod and the movement of bishops to various dioceses, although at the last stage of his life Gregory also took part in the selection of candidates for the posts of ministers and governors. In all cases, he expressed only his own opinion. His influence on the Tsar was purely spiritual. And the Tsar

awaited from Gregory the highest spiritual revelations, as if sanctioned by Divine authority.

Just don't think of Nicholas II as an obedient executor of Rasputin's decrees. The fact that he consulted Gregory did not mean that he accepted all of his advice. In the absolute majority of cases, Nicholas did not inform either Rasputin or even the Tsarina. They learned about many of his decisions from newspapers or other sources. In one of his letters to his wife, Nikolai says quite firmly and even harshly: "I only ask you not to interfere with our Friend. I am responsible, and therefore I wish to be free in my choice."

Chapter 30 Further spread of Freemasonry. — A new "fraternal" charter. — Instruction in International Freemasonry. — Masonic leadership of the State Duma. — A smear campaign against the supreme power. — Attacks on Rasputin. — The Jewish question. Election fraud. — A conference of anti-Russian forces. "The Freemasons provoke the revolutionary parties to an armed uprising. "A call to bring Russia to its knees.

In November 1908, the French press published revelations of the activities of the Freemasons in Russia. Their author was the pseudonym Jules Turmantin, who managed to gain the trust of the Freemasons and obtain very important information. According to Turmantin, the Freemasons in Russia spread under the patronage of very noble persons and have members both in the State Duma and the State Council. In Turmantin's opinion, "the most serious and alarming symptom is the seduction into this sect in Russia of persons who are very close to the Throne." ³³⁹

According to the freemason Kandaurov, in 1909 the police attacked the trail of the Martinist organization, which was grouped around the spiritualistic magazine "Rebus" published in Tsarskoye Selo. Among the Martinists there were several grand dukes – Nicholas Nikolayevich, Pyotr Nikolayevich, Georgy Mikhailovich, and a number of persons close to the Court. ³⁴⁰

Masonic lodges were opened in Russia one after another, and at the World Masonic Assembly, the leader of Freemasonry, Laffer, declared that "the Council

of the Order will spare no sacrifice to bring the light of true progress to this country, which has not yet been completely freed from darkness, and where the triumph of Freemasonry is at hand." ³⁴¹

As before, Freemasonry in Russia had an openly political and conspiratorial character, since its goal was "the overthrow of the autocratic regime in Russia and the establishment of a democratic state system." ³⁴² They met secretly in private apartments. A charter was drawn up, approved by the Convention of 1912 and printed in the form of a book about the Carbonari, The Italian Coal Miners. In view of the political conspiratorial nature of the organization, the initiates swore an oath of unconditional obedience to all orders of their superiors. In order to better preserve secrecy, the members of one lodge could neither know the names of the members of the other lodges nor attend their meetings. As soon as the number of members reached 14, it was immediately divided into two, with the exception of the Duma Lodge, which had 40 members.

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Some Russian Masons no longer even hide their affiliation with Freemasonry. For example, in November 1908, E.I. Kedrin, together with another Freemason Katlovker, who published the anti-Russian newspaper *Posledniye Novosti* (*Posledniye Novosti*), openly declared that he was the master of one of the Paris Masonic lodges. Kedrin publicly asserted that in the West, especially in France, the Freemasons had never been as powerful as they were at the beginning of the 20th century. ³⁴⁴ It is true that for such a violation of fraternal secrecy he was disciplined.

One of the trends of international Freemasonry that developed in Russia was the Russian Theosophical Society, organized in 1908, which absorbed many small spiritualistic circles. This society, headed by A. Kamenskaya and A. Filosofova, is closely connected with the mixed French order "The Law of Man". To this or other similar orders belonged such well-known Theosophists as H. P. Blavatsky, A. Besant, J. W. Leadbeater. Under the brand name of the Russian Theosophical Society in Russia, there was a Masonic "Order of the Star in the East" established in India in 1911, as well as a number of branches in Petrograd, Moscow, Kiev, Kaluga, Yalta, Rostov-on-Don. ³⁴⁵

The Theosophical movement, which embraced large strata of Russian educated society, served as one of the initial stages, as well as a form of cover

for the secret affairs of Freemasonry. The leaders of this movement were preparing Russia for the "World Brotherhood." "Theosophy," they asserted, "is superior to science, because it derives its knowledge from the 'super-sensitive revelation' which is given to anyone who renounces all religious and national boundaries."

The opening of the Theosophical Society in St. Petersburg in November 1908 brought together the "crème de la crème" of the society: Countesses Golenishchev-Kutuzov, A.A. Shidlovskaya, Saburova, Rodzishchevskaya, Taneyev, T.O. Sokolovskaya, Count Kleinmichel, I. Panina, Princess Lieven, M.I. Domozhirova, O.I. Musina-Pushkina, Countess Muravyova, the Chebyshevs, the Stenbock-Fermor brothers, Ixkul-von-Hildenbant, retired colonel A.S. Rohde, N.S. Tagantsev, K.D. Kudryavtsev, I.V. Meshchaninov, K.F. Neslukhovsky, N.A. Reitlinger, D.M. Levshin, Prince P.S. Obolensky, E.V. Rops, F.A. Gellord, J.G. Turpeinen, I.N. Turchaninov, Count A.F. Hendrikov, Prince M. Andronnikov, V.E. Smith, P.E. Oboznenko. The chairperson of the society was A.A. Kamenskaya, who in her first report proclaimed to the unanimous applause of those present: "The dawn is near, in the light of which all peoples will meet and kiss on the Russian soil, harvested by our hands! Let us hasten this time and try to make sure that all sorts of national nicknames and all religious peculiarities are drowned in the Russian national fusion. Friendship of all peoples is our religion and our slogan." ³⁴⁶ The unanimous applause of the speaker reflected the mood of the representatives of the high society and the highest intelligentsia present.

Freemasons are doing preparatory work for recruitment in the upper strata of society and among the intelligentsia. In a report to Comrade Minister of the Interior, Kurlov, dated May 11, 1911, it is reported that a Masonic circle met in the St. Petersburg Museum of Inventions and Improvements, where discussions of all sorts of topics relating to Freemasonry take place almost weekly. According to the police, these meetings were not meetings of the Masonic lodge per se, but were "a preparatory instance for the recruitment of adepts of Freemasonry, expressed in the reading of tendentious lectures and reports." Attendance at these meetings is by invitation only. Thus, the meeting on March 2, 1911 was attended by 20 people, among whom were N.N. Beklemishev, T.O. Sokolovskaya, Doctor of S.I. Afanasyev (doctor of the Main Engineering Directorate), Y.V. Rummel, N.I. Filippovsky, retired Guards Colonel F.G. Kozlyaninov, writer Y.M.

Zagulyaeva, Butorina, Sokolov, Lapin, Samokhvalov, Shepovalnikov. In addition, one unidentified vice admiral and two generals were present, as well as some members of the Fleet Renewal League. At one of these meetings, the journalist A.V. Zenger was attended by A.S. and B.A. Suvorin.

International Freemasonry is increasingly sending its emissaries to Russia. In 1911, a certain V.V. Arkhangelskaya-Avchinnikova appeared in St. Petersburg. In a private conversation that became known to the police, she stated that she had come from France as a spy for Freemasonry. In her opinion, the ground for active Masonic activity in Russia has already been sufficiently prepared. According to Arkhangelskaya's statement, a Masonic expedition will arrive in Russia this summer. The timing is due to the expected unrest in Russia, according to the French Freemasons. "The presence of Masonic delegates during these disturbances is recognized by Freemasonry as extremely useful for the appropriate influence upon certain classes of society." The main goal of the "expedition" is "the correct organization of Freemasonry in Russia and the presentation of complete instructions for further activities to the Russian leaders of Freemasonry."

According to intelligence information from the police, the intensification of the activities of the Russian lodges would begin in the autumn of 1911 and would be highly dependent on the results of the World Masonic Congress in Rome in September 1911. At this congress, under the pretext of honoring the jubilee day of the "rebirth" of Italy, it was proposed to discuss a plan for the speedy realization of the ultimate aims of Freemasonry: the abolition of monarchies and the Church and the establishment of a world republic.³⁴⁷

From the very beginning of the opening of the State Duma, the center of activity of Russian Freemasonry as the main contender for state power moved to the Tauride Palace. From the first days, it began to determine the policy of this legislative institution. Suffice it to say that the chairmen of the three State Dumas—Muromtsev, Golovin, and Guchkov—were Freemasons. Many other leaders of the "Russian parliament" were also members of Masonic lodges. The Freemasons were the leaders and a considerable part of the active members of the two leading parliamentary parties, the Cadets and the Octobrists. Almost the entire Central Committee of the Cadet Party was Masonic. Thus, Russian liberalism was in fact an underground conspiratorial organization with a

criminal, anti-state character. The liberals, although they insisted on legality and constitutional forms of struggle, were in fact the grossest violators of the law and the constitution, employing illegal methods in their activities—underground secret organizations, conspiracies, intrigues, smear campaigns, and even murders.

The main activity of the liberal-Masonic underground during the Duma period was the preparation for a series of slander campaigns to discredit the supreme power of the Russian Tsar. At the events of the end of 1905, the Freemasons became convinced of the great authority of the Tsar among the people. They understood that as long as the people believed in the Tsar, all their attempts to seize power would end as sadly as in 1905.

One of the main organizers of the underground actions of the Cadet Party against the Tsar was the Freemason Prince D.O. Bebutov, who at one time financed the attempted murder of the Tsar and organized at his own expense a political club that served as the center of various slander campaigns against the Russian government.

One of these clandestine actions was the publication of the book "The Last Autocrat. An Essay on the Life and Reign of Nicholas II. The voluminous volume was published specifically for the 300th anniversary of the reign of the House of Romanov and contained a mass of slanderous and fictitious statements aimed at discrediting the prestige of the tsarist power. It was published in Berlin, its authorship was attributed to the freemason V.P. Obninsky, the freemasons Prince D.O. Bebutov and V.M. Gessen, and, according to some sources, Milyukov also participated in the issue. This enterprise was financed by the same Bebutov.

In order to discredit the activities of the Russian government, the Cadets created a society of "Cultural Struggle with the Government" among their like-minded people. In January 1909, in the apartment of the notorious banker Mitka (D.L.) Rubinstein, the Cadet leaders, including the Cadet faction in the State Duma, organized a concert, followed by a political review, where many figures of the Russian government were depicted in caricature.

In 1907, in order to discredit the Tsar and the government, the liberal-Masonic and left-wing radical press conducted a noisy campaign about the alleged uncovered attempt on the life of Count Witte. An examination of the case shows that the assassination attempt was staged. Its purpose is to accuse

representatives of the Russian state power of preparing the murder of Witte, rudely hinting at the participation of P.A. Stolypin and the Tsar in its preparation.

That was the case. At the end of January 1907, two infernal machines filled with explosives were found in the house chimneys of the mansion of Count Witte on Kamennostrovsky Prospekt in St. Petersburg. Later it turned out that these machines could not explode due to their design. This led the police to believe that it was a staged assassination attempt. Moreover, it turned out that the rope along which one of the bombs was to be lowered was not even stained with soot. This led the police to conclude that the bombs were not planted from the outside, but from the inside.

Then the story takes on a detective character. On May 28, 1907, in the vicinity of St. Petersburg, an unknown young man was found murdered, whose face was deliberately disfigured. Explosive shells lay near the corpse. In September, the prosecutor of St. Petersburg received by mail a written statement from a certain revolutionary, Vasily Fyodorov, in which he reported that the attempt on Witte's life had been organized by the same murdered man with a disfigured face by the name of Kazantsev, that this Kazantsev, being a disguised Black Hundred and a police agent, had deceived him, Fedorov, and another revolutionary, Stepanov, into an attempt on Witte's life. and then the murder of the editor of Russkie Vedomosti, Iollos, announcing to them that they would kill the bourgeoisie. Then, realizing that Kazantsev had deceived him, Fyodorov, that Witte and Iollos were "their own people," he killed Kazantsev, after which he surrendered himself to the Socialist-Revolutionary Party and with their help fled abroad.

The anti-Russian press presented this story in such a way that the "attempt" on Witte's life and the murder of Iollos were prepared and carried out by the Black Hundreds and police agents who acted on the orders of Stolypin and the Tsar.

Witte himself was clearly playing into the hands of the liberal-Masonic underground in this matter. Without any evidence, he unfoundedly claimed that the attempt on his life was made under the patronage of high dignitaries. "The Russian dignitaries who took part in this conspiracy," Witte asserted to Bernstein, a correspondent of the Jewish newspaper Den, "do not dare to reveal the attentate, for if Fyodorov is brought to justice, he will certainly tell who hired him and will name the persons who persuaded him to kill me. Thus, Dr.

Dubrovin and his clique will have their backs against the wall and will be compelled to name Premier Stolypin and other state dignitaries as persons who wanted to get me out of the way. Now, as you see, it is far from being in the interests of the ruling classes to discover the truth in this case

Interestingly, the liberal Masonic underground used a similar technique to discredit the Russian government after the murder of Stolypin. From its filthy depths, false rumors are spreading about the involvement of the Tsar himself in the murder of Stolypin, who allegedly decided to get rid of him in this way, giving instructions to the Okhrana Department. In Guchkov's letter to V.F. Dzhunkovsky, this is stated without mincing words.³⁴⁹

But perhaps the most vile and despicable was the slanderous campaign of the liberal Masonic underground against a friend of the royal family, Grigory Rasputin.

The beginning of the organized persecution of Rasputin was laid at the World Assembly of Masonic Organizations in Brussels. Here, at one of the conferences, the idea of undermining and discrediting the Russian tsarist power by means of an organized campaign against Rasputin as a person close to the royal family is worked out. It all began with the publication of a fabricated pamphlet by a certain "specialist in sectarianism" Mikhail Novoselov, in which he calls Rasputin a sectarian-whip without any evidence, referring to the case that was opened in Tobolsk (when the case is checked, it turns out to be falsified) as having fully proved Rasputin's guilt. This pamphlet, as well as its presentation in the newspaper *Golos Moskvyy*, is being reprinted clandestinely for a lot of money. Many liberal and left-wing radical newspapers suddenly begin to publish almost simultaneously fictitious letters from "Rasputin's victims" whom he allegedly drew into the Khlystov's sect.

A large group of deputies of the liberal-Masonic camp makes an inquiry in the State Duma about Rasputin. The case becomes known throughout Russia, since an unsubstantiated article in the newspaper "*Golos Moskvyy*" signed by the same Novoselov, for which the issue was confiscated, is quoted in full in the text of the request and was included in the stenographic records of the meeting of the State Duma and published in many newspapers.

The fact that the campaign was organized by the leaders of Freemasonry was evidenced by the following facts. First of all, the newspaper "*Voice of Moscow*"

was published at the expense of a group of Moscow industrialists headed by the mason A.I. Guchkov, and its editor was his brother F.I. Guchkov. Secondly, the initiator of the inquiry in the State Duma was the same Guchkov, and Guchkov and another prominent freemason, V.N. Lvov, spoke on the question of the urgency of the request. Thirdly, again Guchkov made a slanderous speech in the Duma, in which he asserted, in a manner insulting to the Tsar, that he was almost a puppet in the hands of Rasputin. "Just think about it," Guchkov exclaimed demagogically, "who is in charge at the top, who is turning the axis that drags behind it the change of direction and the change of faces, the fall of some and the rise of others?" Guchkov's speech makes it clear that its main purpose was to discredit the supreme power of the Tsar at any cost, to present the Tsar in the eyes of the people as a weak and weak-willed man ruled by a drunken man. A depraved and mercenary man. The most monstrous thing is that the majority of the Duma believed this slander and only patriots (but not all) immediately understood its essence. "This is women's gossip!" shouted the Russian patriot N.E. Markov to Guchkov from his seat. Guchkov personally participated in the distribution of letters from the Tsarina and the Grand Duchesses to Rasputin (this is mentioned in his memoirs, in particular, by Kokovtsov).

There is also documentary evidence of a prominent Russian Freemason, N. S. Chkheidze, who admitted that members of Masonic lodges disseminated materials about Rasputin. B. Nikolaevsky, a researcher of Freemasonry, notes the facts of a number of agitation campaigns carried out by Freemasons: "The main one was the campaign about the role of Rasputin at the Court. Materials against Rasputin were reproduced by the Masons by all possible means, including typewriters." Later, with the help of the freemason publicist Amfiteatrov, a slanderous book "The Holy Devil" was created, the author of which is considered to be a swindler and enemy of the Tsar, the monk-shearer Heliodor. The book was fabricated to discredit the royal family. In particular, it slanderously asserted that the depraved peasant Rasputin was in intimate relations with the Tsarina. Between 1910 and 1917, the Freemasons and other anti-Russian forces that joined them created a whole "literature" about Rasputin's relationship with the Imperial family, which presented them as sheer

revelry and debauchery, and the Tsar himself as a drunkard, a cuckold, who decided state affairs only on the instructions of Rasputin and the Tsarina.

It should be noted that the Masonic legend about Rasputin was refuted as early as 1917 when it was studied by a special commission. "When I arrived in Petrograd at the Commission of Inquiry," wrote V. Rudnev, a member of the Extraordinary Commission of Inquiry into the Abuses of Former Ministers, Chief Administrators and Other Senior Officials, "I set about my task with an involuntary prejudice as to the causes of Rasputin's influence, as a result of the many individual pamphlets, newspaper articles, and rumors circulating in society, which I had read, but a thorough and impartial investigation made me convinced that I had read many individual pamphlets, newspaper articles, and rumours circulating in society. how far from the truth all these rumors and newspaper reports were."

First of all, during a serious study of the commission, the myth of Rasputin's belonging to the sect of the Khlysts collapsed. No evidence of this has been found. Gromoglasov, a professor at the Department of Sectarianism at the Moscow Theological Academy, who studied the materials of the investigation and everything written by Rasputin on religious questions, did not see any signs of Khlystovism.

Also, the rumors about Rasputin's huge funds, allegedly obtained by extortion for the fulfillment of petitions, were not confirmed. Official inquiries to banking institutions did not reveal any money held in the name of Rasputin or any of his close relatives.

Upon inspection, it turned out that the book of Heliodorus "The Holy Devil" was a crude forgery. As A.F. Romanov, a member of the commission, noted, the book "turned out to be filled with fiction, the multitude of telegrams that Heliodor cites in it were never actually sent..."

The legend of Rasputin's depravity also crumbled. The commission, in spite of all its efforts (they even placed advertisements in the newspapers), failed to identify a single victim of Rasputin's "sexual assaults," and moreover, the Tsarina's friend Vyrubov, to whom the Masonic slanderers ascribed special depravity, claiming that she lived with the Tsar, with Rasputin, and with many others, turned out to be a virgin during the medical examination.

Along with the campaigns to discredit the supreme power, another important activity of the liberal-Masonic underground was the struggle for the rights of Jews and against so-called anti-Semitism. The main object of attack was the Pale of Settlement, which the Russian government had no intention of abolishing in the interests of the indigenous Russian population.

Jews were forbidden by law to visit rural areas outside the Pale of Settlement. But in real life, this law was circumvented in different ways. More often than not, a Jewish dealer who had settled in some county town traveled around the county all day, and in the evening came to spend the night in the city; Or else, he stopped at one of the stations of the railway lines and from there went about his business, returning in the evening and leaving for the next station. Attempts to punish violators of this law caused a storm in the liberal and left-wing press, and all those who insisted on the implementation of this law were accused of anti-Semitism.

The same thing happened when the Russians opposed the purchase of land by the Jews in Central Russia, which was becoming widespread. In order to stop this process, as early as May 1903, a law was passed prohibiting Jews from acquiring real estate outside urban settlements in provinces that were not part of the Pale of Settlement. For a time, this law restrained Jewish efforts to seize land. But in 1910-1911 an attempt was made to carry out this seizure in a different form. A number of industrial organizations, among the leaders of which were many Jews, petitioned the government to grant them the right to acquire property within the boundaries of the Moscow province. "If it were possible for Jews to be the owners of an unlimited number of shares in industrial cooperatives, the satisfaction of such an application, in some cases, would entail the actual transfer of lands in the inner provinces of Russia into the hands of the Jews." ³⁵⁰ This petition was rejected by the King. Cooperatives in which some part of the shares belonged to Jews were not allowed to buy land.

A very serious conflict over the Jewish question arose at the beginning of 1910 during the discussion of the law on the local court. It turned out that the Russian judicial sphere is largely controlled by the Jews, from whose milieu many of those who serve this important state trial come out. Two opinions arose among the deputies. According to the first, which was put forward by the patriots, it was proposed to limit their influence on the judicial branch by law. According to the

second, proposed by the liberal-Masonic part of the deputies, a law was formulated, the actions of which infringed on the rights of the native Russian population in favor of the Jews. As a result of various intrigues, the opinion of the latter prevailed, and the law was adopted in the way that the liberal-Masonic part of the Duma, including a significant part of the Octobrists, wanted. The skirmish that arose in the Duma reflected the intensity of passions and the irreconcilability of the participants.

After the adoption of the anti-Russian decision, a member of the Union of the Russian People, Markov II, came to the rostrum of the Duma. Further on the transcript:

Markov II: "It is in vain that you want to dismiss the Jewish question. It has been put to its full height by the life of the Russian people. A cowardly closing of one's eyes on such a matter is positively unworthy of this assembly, which many of you call lofty. The amendment that has been introduced signifies the enormous and majestic outlook of our mighty Russian people. You know very well that the mass of the Russian people does not want to become a subordinate slave of the Jewish parasitic tribe. That is why you are afraid to say anything loudly about this tribe, for you may be too dependent on it, on this parasitic tribe."

The left-Masonic and left-radical part of the Duma began to make noise, not allowing Markov to speak, and the presiding prince, V. M. Volkonsky, deprived him of the floor.

Markov II (stepping down from the rostrum and addressing the Duma, shouted): "I congratulate the Duma on its chairman, the Shabez Goi!" And again, turning to the ranks where Guchkov and the Octobrists were sitting: "You are Shabez Goi," "Jewish mercenaries."

On the proposal of Chairman Markov II, he was expelled from the Duma for 15 sittings.

Markov II (bursting onto the podium): "It pleased you to shut the mouth of the voice of a Russian man for the sake of a contemptible Jewish tribe. I am glad to part with you for 15 meetings, Jewish hangers-on." ³⁵¹

In 1909, the next Zemstvo elections were held. In these elections, the Masons did not shy away from anything. Mason F.A. Golovin was voted to the provincial vowels in the Dmitrevsky district, then he got into the vowels in the Bronnitsy district. However, it turned out that during the meeting and elections, there were treats and vodka. The results of the elections were annulled. During the investigation of the case, it turned out that at the meeting there was a struggle between the vocal cadets (as a rule, freemasons) and the public peasants. The peasants did not believe the Cadets, who saddled all the organs of administration, and demanded an audit of the Zemstvo schools, criticizing the management of Zemstvo farming, proving that it was not conducted economically.³⁵²

The old Zemstvo activist D.N. Shipov, who was connected with the Masonic underground, was rejected by voters in the Volokolamsk district, then repeated his attempt in the Moscow district and failed there as well. Then Shipov's political friends helped him to become a free member of the council for the Volokolamsk district and thus promoted him to the provincial council. But this violation of the law was revealed in time.

At the end of 1913 and the beginning of 1914, the liberal-Masonic underground intensified the activities of a single center to coordinate the activities of all anti-Russian forces. On the initiative of the Cadet leadership, secret meetings of representatives of the anti-Russian parties were held in Moscow in the mansions of the Freemasons P. P. Ryabushinsky and A. I. Konovalov: the Cadets themselves, the Progressives, the Left Octobrists (Guchkov and Co.), the Social Democrats, and the Socialist-Revolutionaries. The participants were mainly Freemasons, the Bolshevik Freemason I.I. Skvortsov-Stepanov was present at the meeting. The liberal-Masonic underground was deeply concerned that there was calm and stability in the public life of Russia, which did not at all contribute to its desire to seize full power in Russia. In its political meaning, the conference was reminiscent of the Paris conference of the opposition and revolutionary parties of 1904, at which a fatal decision for Russia was made to oppose the legitimate Russian government. At the Moscow conference, the liberals provoke the

Socialist-Revolutionaries and Social-Democrats into an armed struggle against the government.

"The government," Konovalov declares, "has become insolent to the last degree, because it sees no resistance and is sure that the country has fallen into a dead sleep. But it is only necessary for two or three excesses of a revolutionary character to manifest themselves, and the government will immediately manifest its usual insane cowardice and usual confusion." ^{An} Information Committee is set up to coordinate anti-government actions, and money is promised to the Bolsheviks and Socialist-Revolutionaries. ³⁵⁴ The Bolsheviks were represented in this committee by the freemasons I. I. Skvortsov-Stepanov and G. I. Petrovsky. ^{The} most significant incident before the First World War was the attempt on the life of Grigori Rasputin, organized by S. Trufanov, who had powerful forces behind him.

Shortly before the war, the country's public opinion was outraged by the demand of the American banker Jacob Schiff for reforms in favor of the Jews inside Russia. Schiff threatened the great country with "various consequences" if his terms were not accepted. Jacob Schiff was a Russophobe and Germanophile, a supporter of the German aggressive course. During the war, he made a lot of money supplying the Germans with strategic resources from America. Mason Kerensky, a member of the Grand Orient of France, in his debate on this question in the Duma, attacked not J. Schiff, but the patriots, above all Markov, who rejected his impudent claims. In the Freemason's speech, hatred of the Russian people was juxtaposed with sympathy for the Germanophile Schiff. "To the Markovs," Kerensky declared, "dignity and self-love do not permit them to give under the blows of the fist what they did not give out of free conviction," and he concluded that "Markov's associates should be removed from power." Thus, the Russophobe J. Schiff was much closer to the Freemason Kerensky than to the Russian patriot N. Markov.

In 1911, Schiff demanded that the U.S. president break the trade treaty with Russia. And since the president refused, Schiff entered into an open struggle with him and finally got his way.

In Russia, J. Schiff was associated with a number of persons and organizations, in particular, with A.F. Kerensky, B. Kaminka, P.N. Milyukov, S.Y. Witte, A.F.

Aladyin, the management of the Azov-Don and St. Petersburg Commercial Bank.

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In the run-up to the war, Russophobic calls to punish Russia for its "disobedience" reach a particular intensity. "Raise a fund," American Jews wrote to their fellow Jews in 1912, "to send to Russia arms and leaders who will teach our youth to exterminate their oppressors like dogs. We will force the despicable Russia, which was on its knees before the Japanese, to kneel before the people chosen by God."

On March 20, 1911, in Kiev, in a cave near a brick factory belonging to a Jewish surgical hospital run by the Orthodox Jew Mark Zaitsev, the body of a thirteen-year-old Christian boy, Andryusha Yushchinsky, was found completely drained of blood with 47 puncture wounds. Suspicion arose that this was a ritual murder committed by Orthodox Jews, which resulted in a trial called the "Beilis Affair." At the end of 1912, Beilis was tried for a ritual crime, and the jury asked two questions.

The first question read as follows: "Has it been proved that on March 12, 1912, in Kiev, in Lukyanovka, on Verkhne-Yurkovskaya Street, in one of the premises of a brick factory belonging to the Jewish surgical hospital, which is in charge of the merchant Mark Ionov Zaitsev, a thirteen-year-old boy, Andrei Yushchinsky, with his mouth clamped, was struck with a piercing instrument in the parietal, occipital and temporal regions, as well as in the neck? wounds which were accompanied by wounds to the cerebral vein, the artery of the left temple and the cervical veins, and which consequently gave him profuse bleeding, then, when up to five glasses of blood flowed out of Yushchinsky, wounds in the torso were again inflicted by the same instrument, accompanied by wounds to the lungs, liver, right kidney and heart, in the area of which the last blows were directed, which wounds, in their totality, were directed. and, having caused the excruciating sufferings of Yushchinsky, entailed the almost complete bleeding of the body and his death?" The second question concerned the determination of Beilis's guilt in the commission of the murder.

During the trial, judges, jurors and experts were under intense pressure from nationalist Jewish circles to stop the trial. With great difficulty, the process was brought to an end. To the first question, the jury answered: "Yes, it has been proven!" To the second question about the guilt of Beilis in the murder, the

answer was: "No, not guilty." The defendant was acquitted for lack of evidence that he was the one who committed the crime. Further investigation of the case was halted by the influence of Jewish nationalist and liberal Masonic circles and the cosmopolitan press. Although the term "ritual murder" was not used at the trial, Jewish nationalists and Freemasons unleashed a campaign of slander against the Russian state.

Chapter 31 The decay of demons. - Exhumation of anti-Russian forces by foreign special services. — The revival of Bolshevik and Socialist-Revolutionary organizations after the death of P.A. Stolypin. Police tactics in relation to the Bolsheviks. - The espionage character of the Polish nationalists.

After the suppression of the anti-Russian uprising, all the revolutionary parties were a political corpse, demonstrating complete ideological bankruptcy and moral unscrupulousness. Defeated by the Russian people, having lost their former foreign sources of funding, the anti-Russian revolutionary parties made outright robbery and racketeering the main means of raising money. However, the decisive actions of the Stolypin government made it possible to catch and liquidate many of the criminal gangs during 1907-1908. The leaders of these movements, who fled abroad, found themselves without money and personnel, unsuccessfully trying to collect the wreckage of the broken gangs and restore lost ties. During this period, the activities of the revolutionary parties turned into an endless series of scandals, revelations, and internal mafia "squabbles."

In December 1909, a meeting of the Central Committee of the R.S.D.L.P. was held in Paris, at which, in particular, the question of the criminal activities of Lenin and the Leninist group was raised. Facts of participation of the Bolshevik center in a number of expropriations have been made public, in particular: in the Tiflis robbery of the treasury; in the connections of the Bolsheviks with the gang of the well-known robber Lbov, who carried out the orders of the Leninist center, to which the Bolsheviks supplied weapons for robbery; in the misappropriation of the inheritance of the furniture manufacturer Schmidt. ^[357]

The latter case fully demonstrated the criminal essence of Bolshevism (Leninism).

Formally, Schmidt's inheritance (about 200,000 rubles) went to his two sisters. In order to receive the inheritance, the Bolshevik activist and participant in the robberies V.K. Taratuta, supported by Lenin, woos Schmidt's younger sister Elizabeth and tries to marry her. However, it turns out that Taratuta, as a state criminal, has no right to receive an inheritance, then the Bolsheviks find another "suitor" for Elizabeth, a certain Ignatiev, who "marries" her. And after a while, the younger sister's money goes to Lenin. Difficulties arise with an older sister who was already married. But this does not stop the Bolsheviks: using bandit threats and various legal moves, they force them to hand over part of the inheritance and their elder sister. Lenin's comrade-in-arms Krasin ("Viktor") resorts to terrorist threats in order to force the sisters to hand over this money not to the cash register of the RSDLP in general, but only to the treasury of its Bolshevik part. Krasin threatened to "summon militants to Moscow" to force them to hand over all the money to the Bolsheviks.³⁵⁸

In 1906, the Bolsheviks had another no less dubious and strange story with the inheritance of the merchant S.T. Morozov, who at one time transferred hundreds of thousands of rubles to Lenin's militants. According to the police, these militants treated him in a Leninist way, forcing him to transfer 150,000 rubles in the form of an inheritance to the name of the former mistress of the Bolshevik M. Andreeva. Unable to withstand the pressure, Morozov committed suicide.³⁵⁹

In January 1910, the Plenum of the Central Committee of the RSDLP ordered Lenin to destroy 500-ruble banknotes seized by Bolshevik robbers in Tiflis for a total amount of about 200,000 rubles. But Lenin's comrades-in-arms, with his personal blessing, still managed to exchange the loot for foreign currency. Since the numbers of the stolen banknotes were known, the fiery revolutionaries persuaded a young engraver to counterfeit them, and then, either by threat or bribery, forced a member of a wealthy and respectable family to exchange the counterfeit banknotes for Western currency.³⁶⁰

The lack of money forced the Bolsheviks to engage in robbery not only in Russia, but also abroad. In 1909, Bolshevik militants attacked a jewelry store in

London. The attack was led by Dzerzhinsky's future deputy in the Cheka, J. Peters, who personally killed three policemen.³⁶¹

There was also a complete decline in morality among the Socialist-Revolutionaries. In 1908, it was revealed that the combat organization of this party was headed by an absolutely immoral man, who served the SRs and the police in his own interests, receiving a lot of money. This was followed by a whole series of scandals, which showed that ordinary criminals were hiding under the mask of SR ideology. As the historian Oldenburg rightly noted, the psychological side of this phenomenon is vividly described in the well-known novel "The Pale Horse" by the "super-terrorist" Socialist-Revolutionary freemason Savinkov: his hero, who once admitted that it is possible to kill "for the cause", comes to the admission of killing "for himself" (the elimination of the husband of the woman he loves) and eventually commits suicide.³⁶²

In 1908-1909, both the Bolshevik and Socialist-Revolutionary parties actually disintegrated. There are only a handful of embittered party functionaries who, in their impotence, are ready for any extreme action. In the case of the Socialist-Revolutionaries, the central organs existed only on paper, and all their leaders fled in all directions. And the R.S.D.L.P. collapsed to such an extent that in 1910-1911 it did not even have central institutions on paper.³⁶³

The revival of anti-Russian forces took place after the death of Stolypin. It was stimulated by the new policies of Austria and Germany, which were preparing for a major war and establishing ties with all anti-Russian forces, both nationalist and socialist. For these purposes, special monetary funds are created. The Social-Democrat B. I. Nikolaevsky notes that Lenin's comrade-in-arms Ganetsky (of whom we shall speak later) had been connected with the Germans or Austrians as early as 1910-1911, and Lenin's move to Cracow, made with the help of Ganetsky, was in connection with the new policy of the Austro-German authorities.^{It} was on the territory of Austria-Hungary, in Prague, that the All-Russian Conference of Leninists took place in January 1912, at which the Central Committee was set up and the central organ of the Party, the newspaper Sotsial-Demokrat, published in Paris, was approved. However, the Mensheviks held their own conference in August of the same year, at which they formed their own governing body called the Organizing Committee.³⁶⁵

From the very beginning, the new leadership of the Bolshevik Party falls under the tacit control of the Russian police. She infiltrated the Bolsheviks with a number of experienced agents, among whom a Polish nobleman and Catholic, four times convicted of theft, R. V. Malinovsky, who in a short time managed to become a favorite of Lenin, who made him a member of the Central Committee and the main Bolshevik representative in the State Duma. In addition to Malinovskiy, such Bolshevik leaders as Bryandinsky, Romanov, Polyakov, and Marokushev served in the Okhrana Department.^[366] It is known that the Police Department played into the hands of its agents by interfering with the election of delegates to the conference of any organizations and tendencies other than the Bolshevik-Leninists. All the party members sent by Lenin, whose every move was known to the police, traveled safely throughout Russia, agitating in favor of the elections of their like-minded people. Watching every step of the Bolsheviks and not interfering with party elections if they were held in an isolated Bolshevik environment, the Okhrana Department suppressed their activities when they began to visit real workers' collectives. The tactics of the Okhrana to isolate the Bolsheviks coincided with the insane policy of Lenin, who was building a party of the mafia conspiratorial type. As a result, many important party issues were decided by a group of 5 people, including agents of the Okhrana Division. At the party conference held in Prague on January 6, 1912, out of 13 Bolshevik deputies, there were three police agents: Malinovski, Romanov, and Bryandinsky. In addition to Lenin, Kamenev (Rosenfeld), Semashko, and Tarshis were present. Striving for absolute control over the Party, the Leninists declared out of the Party all Social-Democrats who stood for legal activity and did not agree to work underground. At this conference, the police agent Malinovsky entered the Central Committee of the Bolsheviks. Two members of the Social-Democratic faction of the State Duma, Poletayev and Shurkanov, the latter also an agent of the Okhrana Division, arrived to negotiate with the conference. The Police Department, through its agents in the leadership of the R.S.D.L.P., pursued a policy of splitting Social-Democracy. At the slightest development of non-Bolshevist currents of the R.S.D.L.P., the police sought to suppress them, and only Lenin and his guards survived to be used in the struggle against other sections of the party. Of course, the police did not succeed in penetrating all the secrets of the ^{Bolsheviks,}³⁶⁷ but what they knew was sufficient for a firm control.

In March-April 1912, tragic events provoked by the Bolsheviks took place in Bodaibo, Irkutsk Province, at the Lena mines. Taking advantage of the workers' dissatisfaction with their hopeless situation, for which the Jewish financial group that owned the mine was responsible, the revolutionaries formed a strike committee, consisting mainly of professional recidivist revolutionaries, three of which had already served sentences for propaganda and belonging to the RSDLP, and one, a member of the Second State Duma, Batashev, was sentenced to hard labor for belonging to a militant (military) organization of the Bolsheviks. ^{All} these ardent revolutionaries wanted to exploit the discontent of the workers for their own political ends. To do this, they draw up a list of demands, in which, along with reasonable articles, they put forward a number of requirements that could not be met, in particular, the requirement of an eight-hour working day (at that time this did not exist anywhere in the world). Passions are deliberately whipped up. Attempts by the authorities to find a compromise are provocatively rejected.

By March 9, the strike committee had managed to rouse 6,000 workers to strike. Work at the mines stopped. For almost a month, anarchy reigned in the workers' settlements, and there was a danger of possible damage and even destruction of the machines. At the end of March, the outrages of the crowd provoked by the revolutionaries went so far as to stop passenger trains, preventing newly hired workers from working.

Under these conditions, a military team was summoned, and on the night of April 3-4, the strike committee was arrested, some of whose members fled (among them the Bolshevik militant Batashov). The fugitives managed to organize strikers, and on the afternoon of April 4 a huge crowd gathered, the instigators of which aimed to provoke it to seize the weapons of the soldiers and destroy the People's House, where the prisoners were imprisoned. After a month of anarchy, many workers felt a sense of impunity. The crowd, maddened by anarchy, moved on the soldiers and was ready to crush them. Under these conditions, the first salvo into the air was fired. Then the crowd lay down and then moved on the soldiers, shouting "Hurrah!" Three more volleys were fired, which hit 163 people. When the crowd dispersed, there were many bricks, stakes, and sticks left on the ground. ^{The} blame for the tragedy lay entirely with the Bolshevik provocateurs. Fragments of Bolshevik and Socialist-Revolutionary

bandit groups made themselves felt from time to time. In Kyiv, an unknown person came to the police station and said that he had found a hanged man in the dacha forest. Two police officers immediately went to the scene, where they were ambushed and shot in the back and back of the head.³⁷⁰

In the town of Kutno, four political thugs armed with Mausers robbed 40 people in cars, robbing them of valuables and money. Two policemen were killed while trying to detain them.³⁷¹

In St. Petersburg, the revolutionaries tried to stir up trouble among the students. In the private gymnasium of Witmer, a meeting of general student organizations was organized. Later, proclamations were discovered by the hitherto unknown revolutionary organization "Constituent Group of the Revolutionary Union", which aimed to overthrow the existing state system. In spite of the arrests, the Revolutionary Union issued a new appeal in April 1913, in which the St. Petersburg workers were called upon to organize street demonstrations. 31 people were arrested in this case.³⁷²

In 1912-1914, various nationalist movements, primarily Polish separatists, became active with Austrian and German money. One after another, congresses were held in Galicia, Cracow, London, Paris, and Zurich, at which anti-Russian forces were consolidated. In 1913, this activism crossed the Russian border and spread to the Western Russian lands under the slogan of "restoring the independence of Poland."³⁷³ Moreover, the restoration was supposed to be with the incorporation of the Little Russian provinces into Poland. At the Zurich Congress, the Polish nationalist forces decided to unite in a single union, the Union of Independence,^[374] and a proclamation was circulated in which hatred of Russia was openly expressed. The nationalist forces declare that they "consider the armed struggle in the event of the outbreak of war against aggressive Russian tsarism to be the immediate, only possible goal of the armed organization of the Polish people." The conspirators openly take the side of Russia's enemies, seeing this as an opportunity to achieve their goals. "It is in our interest for the complete defeat of Russia during the coming war." At the same time, the Austro-Hungarian orientation of the nationalists was felt, apparently prepared by the work of the Austrian secret services.

Polish nationalists traveled around Russia, gathering their compatriots to fight against the Russians, and in March 1913 even held their congress in St.

Petersburg. As part of the Polish nationalists, a secret Catholic organization appeared, which set itself the goal of carrying out political terror and the destruction of Russia. Polish nationalists declare:

"Wherever we are, in power, in schools, in exile, everywhere and at all times we must devote all our energies to military espionage. We must and can study the weakness of our enemy better than the Japanese. Our honour demands that we do not neglect any means that may harm Russia. We must strive for the destruction of Russia..."^[376]

Nationalist leaders repeatedly emphasize:

"All methods, all means must be used to harm Russia. Generally accepted ethics should not be reckoned with. All Poles in the Russian army, regardless of their ranks, must remember the Polish cause, must know that it is necessary to fight Russia not only in wartime, but also in peacetime."³⁷⁷

The social base of Polish nationalism was the Polish nobility and intelligentsia (there were almost no ordinary people among the nationalists).

The hatred of many of them for the Russians was pathological. Thus, for example, the Polish aristocracy, always famous for its parochial, vulgar arrogance, refused to participate in the celebrations on the occasion of the 50th anniversary of the liberation of the peasants in the Kingdom of Poland, because many Polish nobles still considered the Russian peasants to be cattle.³⁷⁸

Underground nationalist organizations produced special literature instructing them on how to wage guerrilla warfare against the Russians, as well as introducing nationalists to the methods of espionage work.

Chapter 32 After Stolypin. — V.N. Kokovtsov. - Moving away from the policy of patriotism. - Revival of anti-Russian forces. — Mason V.F. Dzhunkovsky and the Russian Police. — Masonic contours of Russian foreign policy. The assassination of Stolypin dramatically changed the political climate of the country.

The new Chairman of the Council of Ministers, V.N. Kokovtsov (who was a member of the Mayak Masonic Society), actually changed the course of the government, declaring that "enough of the nationalist reaction, now reconciliation is needed." ^{The} strengthening of the position of the patriotically minded section of Russian society is being replaced by its weakening and the strengthening of liberal and left-wing circles. Kokovtsov rejected the ideas of Stolypin and the consolidation of the government party, turned his back on the patriotic movement, and reduced subsidies for the patriotic press. A good Minister of Finance and a poor politician, he was completely unsuitable for the post of Chairman of the Council of Ministers of a great country at such a crucial time. Almost immediately, the anti-Russian forces defeated by Stolypin became more active and revived their organizations.

In the Duma, "party politicking" is being revived, aimed at seizing supreme power by the liberal-Masonic underground. In the Fourth Duma, the Octobrists increasingly entered into agreements with the Cadets, and structures were formed that in 1915 would be transformed into a single anti-Russian "progressive bloc."

The Fourth State Duma opened as restlessly as the previous ones. The Cadets and the Lefts immediately adopted a destructive position. At the very beginning of the meeting, the Cadet and Chairman of the Supreme Council of Freemasons of Russia, N.V. Nekrasov, shouted loudly: "Long live the Constitution!" which, of course, was met with protests from the patriotic part of the Duma. The election of the Duma leadership also disappointed the patriots; By a majority of 251 votes to 150, the slippery Octobrist Rodzianko, who was close to the Cadets, was elected, and who showed himself to be an active participant in intrigues against the supreme power. In protest that day, the patriots left the Duma.

In December 1912, Chernihiv Governor N.A. Maklakov, brother of the famous freemason and cadet V.A. Maklakov, became the new Minister of Internal Affairs. In 1913, the post of Assistant Minister of Internal Affairs was given to the freemason V.F. Dzhunkovsky, who began his career under Grand Duke Sergei Alexandrovich and managed to gain the trust of his wife, the Tsarina's sister, Grand Duchess Elizabeth Feodorovna. The rise of Dzhunkovsky's career was not related to his business skills, but, most likely, to a rare ability to gain patronage in the highest spheres. Later, under the Bolsheviks, he was the only high-ranking

official of the Ministry of Internal Affairs, whom they left alive and even sent on special business trips abroad in the case of the well-known Bolshevik provocation "Trust" (however, in the late 1930s he was shot).

Having become a comrade minister, Dzhunkovsky received under his command the entire Russian police, as well as the gendarmerie corps. During the short period of his stay in power, Dzhunkovsky greatly weakened the ability of law enforcement agencies to protect the state from the encroachments of revolutionary demonism.

In the fight against the anti-Russian movement, Russian law enforcement agencies have developed certain effective methods. In particular, a network of district Security Offices was created, and in cities, more or less large, separate Security Divisions were also created. In June 1913, Dzhunkovsky abolished these district Okhrana departments, leaving only three: in St. Petersburg, Moscow and Warsaw. ^{And} all their affairs were transferred to the jurisdiction of the local provincial gendarmerie departments, which were already suffocating from the enormous amount of work assigned to them by the revolutionaries.

After reading the order on the abolition of district departments, the head of the Perm provincial gendarmerie department, E.P. Florinsky, said: "We have been given a traitor as our boss, we are now blind and cannot work. We must now expect a revolution." Anticipating the impression this order would make on his subordinates, Dzhunkovsky issued another order forbidding gendarmerie officers to ask for a transfer from the gendarme corps to the army. ³⁸¹

At the same time, Dzhunkovsky destroyed the organs of secret surveillance of order in the troops. As a result, control over affairs in military units was lost. Revolutionaries were given full opportunity to infiltrate the troops for their subversive work, while the military leadership itself was inclined not to wash dirty linen in public. And if they encountered subversive work in the army, they tried to hush up the matter in order to avoid a scandal. Destroying the organs of observation of the troops, Dzhunkovsky showed enviable persistence, visiting the Minister of War Sukhomlinov and the commander of the troops, Grand Duke Nikolai Nikolayevich, convincing them "how disgusting the agents in the troops are." ³⁸²

In the spring of 1914, Dzhunkovsky, under false pretexts, liquidated the most valuable police agent in the Bolshevik Party, Lenin's closest comrade-in-arms, R.

Malinovskiy. The Russian police lost the ability to obtain information from a source close to Lenin. As a result, there was a great delay in reporting the cooperation of the Bolshevik leadership with the Austrian and German special services, and this was detrimental to Russia's national security.

Under various fictitious pretexts, Dzhunkovsky takes part in the persecution of the patriotic movement and, where possible, tries to infringe on it in every possible way. Under him, in particular, the custom of issuing free railway tickets to the organizers of public patriotic lectures in the province was abolished.³⁸³ The amount of subsidies for the patriotic press has been reduced to a minimum.

The formation of foreign policy after the first anti-Russian revolution was carried out mainly under the influence of public opinion in liberal circles, which clearly showed pro-French sympathies. Of course, the decisive role here was played by the fact that the majority of the legislators of public opinion (leaders of liberal parties, press organs) were Freemasons belonging to the Order of the Grand Orient of France. According to the statutes of this order, Russian members were obliged to obey the political guidelines worked out by the Supreme Council of the Order, and, naturally, to pursue the national interests of France above all. In 1906-1917, tsarist diplomats who also belonged to this Masonic order took a direct part in the formation of Russian foreign policy: Gulkevich, von Meck (Sweden), Stakhovich (Spain), Poklevsky-Kozell (Romania), Kandaurov, Panchenko, Nolde (France), Mandelstam (Switzerland), Loris-Melikov (Sweden, Norway), Kudashev (China), Shcherbatsky (Latin America), Zabello (Italy), Islavin (Montenegro). Accordingly, the contours of foreign policy, the creation of which was facilitated by liberal circles and tsarist diplomats who were members of the Grand Orient of France, did not always correspond to Russia's national interests. First of all, it concerned relations with Russia's closest neighbor, Germany, in relation to which many Russian diplomats took the position of France, which wanted revenge for the defeat in the war with Prussia.

In the conditions of the Russo-Japanese War, when Great Britain, in fact, took the side of Japan, and France, although bound to Russia by an alliance, behaved very ambiguously, in fact expressing solidarity with England, new relations between Russia and Germany were outlined, which, unfortunately, could not

develop, since they encountered opposition from the underground Masonic lobby.

In personal negotiations, 10... On July 11, 1905, in Bjerke near Vyborg, between Nicholas II and Wilhelm II (they were conducted in secret from the Minister of Foreign Affairs of Russia, V.N. Lamsdorff), the German Emperor convinced the Russian Tsar of the duplicity of the policy of England, which regarded Russia as an instrument for the realization of its national interests. The negotiations took place on the Tsar's yacht "Polar Star" in a relaxed atmosphere, Wilhelm II presented the Tsar with a draft agreement, which, after a short discussion, was signed by both Emperors.

The treaty was beneficial to Russia, reflecting its interests in Europe. Its spearhead is directed against the imperialist policy of Britain. By concluding the agreement, Russia acquired in Germany not a potential enemy, but a profitable partner, which was especially important in the context of the struggle with Japan, and directed Germany's expansionist policy towards the seizure of British colonies.

Article 1 of the treaty obliged each of the parties, in the event of an attack on the other side by one of the European powers, to come to the aid of its ally in Europe with all its land and naval forces.

The second article obliged both sides not to conclude a separate peace with any of the common opponents.

The treaty was to enter into force after the conclusion of the Russo-Japanese Peace. However, when this treaty became known to the circles connected with French Freemasonry and Jewish capital, and above all Witte and Lamsdorff, they assessed it as contrary to the Franco-Russian alliance. But this was a deliberate distortion of the truth. In both cases, it was a question of providing support against an attack, so the treaty was not in the least contrary to the interests of France, as long as she did not intend to wage wars of aggression. In fact, France was preparing to take revenge for its defeat in the last war with Germany, and England was extremely irritated by German attempts to penetrate territories traditionally within the sphere of British rule. For England and France, Russia was an instrument of influence on Germany. That is why they could not allow a Russo-German agreement. All the levers of covert influence were used.

On November 13, 1905, under the influence of Lamsdorff and Witte, Nicholas II addressed a letter to Wilhelm II, in which he notified him of the need to supplement the treaty with a bilateral declaration on the non-application of Article One in the event of a war between Germany and France, in respect of which Russia would observe its obligations until the formation of a Russo-German-French alliance (which, of course, under those conditions was impossible). In this way, the Tsar's ministers pushed Russia towards unilateral dependence on France's foreign policy. By pledging to support any side subjected to aggression, Nicholas II made no distinction between France and Germany, and Lamsdorff-Witte's addition unilaterally tied Russia to France, and therefore to England, which was closely associated with it at the time, and which, in fact, pursued an anti-Russian policy.

Western European diplomacy tried to solve most of its problems at the expense of Russia. All the opposing sides of the Western world agreed on this. Deception was often used. In 1908, Foreign Minister Izvolsky was simply cheated. In a personal conversation with the Minister of Foreign Affairs of Austria-Hungary, Ehrenthal, Izvolsky concluded a "gentleman's" treaty, according to which Austria received the right to annex Bosnia and Herzegovina, and in return it was to support Russia on the issue of the straits. However, having annexed Bosnia and Herzegovina, Austria-Hungary did not even think of fulfilling its obligations. Izvolsky's frivolous policy was one of the main causes of the Balkan crisis of 1908-1909. Serbia, which considered these areas to be its own (since they were largely populated by Serbs), began to prepare for war and turned to Russia for help. However, none of the allies in the future Entente bloc supported Russia, as they feared the strengthening of Russian positions in the Balkans. At that time, Serbia renounced the war, but the world as a whole became closer to it, as the future events of 1914 showed.

Russia's national interests in the issue of the Bosphorus and Dardanelles straits, the passage of Russian warships, were constantly used by Western countries as a means of influencing foreign policy issues in their favor. In the Russo-British negotiations on the delimitation of spheres of influence in 1907, the British side, having unofficially promised Izvolsky to support Russia in a positive solution to the question of the right of passage of Russian warships through the Bosphorus and the Dardanelles, obtained from him an agreement

humiliating for Russia to communicate with the government of Afghanistan only through the British government.

Afghanistan, located on the border of Russia, became a vassal state, in fact a colony of England, as well as its military base next to Russia. A significant part of Iran falls into a similar situation, except for a small zone of "predominant Russian influence." The negative character of the Russo-British Treaty of 1907 also consisted in the fact that it was tacitly directed against Germany, forcing her to intensify her hostile activities against Russia even more.

Despite the obvious strengthening of Russia's position in the Far East in 1907-1910, the Russian Ministry of Foreign Affairs continued to lose its position in favor of Japan. In 1907, A.P. Izvolsky concluded a Russian-Japanese agreement, which, in fact, transferred Korea to the sphere of interests of Japan in exchange for Japan's recognition of Outer Mongolia as a sphere of "special interests" of Russia (however, the latter was a long-established tradition). In 1910, this agreement took on even more definite forms, signifying Russia's consent to the subsequent annexation of Korea by Japan in the same year, which dramatically increased the latter's military presence in the region.

Another attempt at rapprochement between Russia and Germany was made during the meeting between Nicholas II and Wilhelm II in Potsdam on 22... October 23, 1910. In the course of the talks, questions were raised about an agreement under which Germany would undertake not to support Austria-Hungary's aggressive policy in the Balkans, and Russia not to support England in her hostile acts against Germany.

After these talks, German Chancellor Bethmann-Hollweg even made a statement in the Reichstag that an agreement had already been reached at Potsdam on the mutual non-participation of Russia and Germany in political combinations hostile to each other. Of course, such an agreement would be favorable for Russia, because it would allow her to pursue a more decisive policy in support of the Slavs in the Balkans, as well as to ensure peaceful cooperation with Germany. As for the question of the Straits, a solution would be more realistic in the context of the weakening of England (as a result of her confrontation with Germany). On the contrary, the alliance between Russia and England strengthened only the latter, giving nothing to Russia.

An unimaginable uproar immediately arose in the press of England and France. The official circles of these countries were alarmed. The general political agreement between Russia and Germany was seen by them as a threat to the security of their countries and their colonies. The rapprochement between Russia and Germany is provocatively interpreted as Nicholas II's rejection of his father's testament to rapprochement with France. But Alexander III agreed to an alliance with France, based on the specific foreign policy situation, and now it has changed dramatically. France and England were building up their military capabilities to settle scores with Germany. At the apartment of the freemason P. Ryabushinsky, a protest against the Russian-German negotiations is composed. Russia's cautious stance toward both sides was more in line with Russian interests. However, the liberal orientation of the Russian Foreign Ministry has once again led to the disregard of Russia's national interests. Minister Sazonov rejected the general political agreement proposed by Germany, which further polarized the balance of power in the world into two main opposing blocs and brought humanity closer to the First World War.

Chapter 33 Patriots. — 10 Russian Commandments. — Union of Michael the Archangel. The Book of Russian Sorrow. — For the rights of the Russian people. — Celebrations of the Russian state. — Church life. — Proposals of patriots.

The rise of the Russian patriotic movement after the victory over the anti-Russian revolution continued until about 1912. Never, probably, have there been such violent and massive manifestations of patriotic feelings as in these years. The ranks of members of patriotic societies and parties grew, mass public festivals and church processions were organized. All this took place in the spirit of the triumph of Orthodoxy and the power of the Russian people. Between 1906 and 1912, about 6,000 new churches and 3,000 chapels were opened.

Between 1905 and 1913, the number of monasteries increased from 860 to 1,005, and the number of monastics increased from 63,000 to 92,000. Hundreds of patriotic organizations in the capitals and in the regions, representing different shades of Russian thought and national self-consciousness, in a burst

of conciliar creativity, developed a common ideology of the Russian movement, which was expressed in the 10 commandments of Russia, published in many patriotic publications:

«The 10 commandments of Russia:

1. Love your Motherland — Russia is bigger than yourself. For she is the mother and nurse of your ancestors, of yourself and of your neighbours, for she is to you the path to perfection.

2. Defend, without sparing your life, the unity, integrity, freedom and honor of Russia, for it is your sacred Fatherland, your dear Motherland; for she is you.

3. Reverently honor and protect the Orthodox Faith, the Tsarist Autocracy and the Birthright of the Russian People, for they created Rus' in three.

4. Remember your love for your Russian brother and help him—you are obliged to help, for you are of the same flesh, blood, and spirit with him.

5. Strive with all your might to fulfill and apply the birthright of the Russians, the power and wealth of Russia must belong to us.

6. Be moral and do not encroach on your brother's property.

7. Be disciplined and observe the laws and rules of the Russian government.

8. Remember the enemies of the Motherland: oppose them with all your thoughts and forces, have nothing to do with them, and remember that even a kopeck passed from you to the enemies strengthens them, weakens the Russians, and is treason to the Fatherland.

9. Work, work and learn; Strive for knowledge of nature and the world around you and for dominion over it.

10. Remember that without a single supreme power, there is no single state; without a dominant nation, there is no strong, indivisible state; Without power, there is no dominion; Without struggle, there is no life."

The patriotic movement united the flower of the Russian nation.

Prominent public and state figures, scientists, writers, and people of art took part in the work of patriotic organizations. Among them are Tsar Nicholas II himself, St. John of Kronstadt and the future Patriarch Tikhon, Archimandrite Anthony (Khrapovitsky), Archpriest I. Vostostov, Archpriest Mikhail Alabovsky, Archimandrite Vitaly of the Pochaev Lavra, Archimandrite M. Gnevushev; statesmen (ministers, members of the State Council and the State Duma) — I.G. Shcheglovitov, N.A. Maklakov, A.A. Rimsky-Korsakov, Prince A.A. Shirinsky-Shikhmatov, N.P. Muratov, E.K. Klimovich, Prince V.M. Volkonsky, A.S. Stishinsky; scientists: academicians D.I. Mendeleev and A.I. Sobolevsky, professors — B.V. Nikolsky, A.V. Storozhenko, A.S. Vyazigin, D.I. Ilovaisky, V.F. Zalessky, S.V. Levashov, Y.A. Kulakovskiy, I.P. Sazonovich; S.F. Sharapov, I.E. Zabelin, G.V. Butmi, A. Frolov, G.G. Zamyslovsky, L.A. Balitsky, A. Budilovich; writers and publicists — S.A. Nilus, V.V. Rozanov, L.A. Tikhomirov, M.O. Menshikov, P.F. Bulatsel, K.N. Paskhalov, P.A. Krushevan, N.D. Zhevakhov, N.D. Talberg, I.I. Dudnichenko, A.P. Liprandi, A. Muratov, N.D. Obleukhov, V.A. Balashov, N.P. Tikhmenev, S.A. Keltsev, D.E. Kudelenko, M.A. Orfenov (Ryazanets), S.K. Glinka-Yanchevsky; artists — V. M. Vasnetsov, M. V. Nesterov, P. D. Korin. And thousands and thousands of the best Russian people: peasants, workers, merchants, the true people's intelligentsia.

In March 1908, next to the Union of the Russian People, another large patriotic organization was formed, the Russian People's Union named after Michael the Archangel. It was based on some former members of the Union of the Russian People. They stood out for ideological reasons, such as their attitude to the State Duma and the Stolypin reform. The overwhelming majority of patriots, who formed the core of the Union of the Russian People, did not support the idea of the State Duma in the form in which it was put into practice, proposing to make it only deliberative. Nor did she approve of Stolypin's agrarian reform, rightly viewing it as a means of destroying one of the main pillars of Russian life. Another, comparatively small part of the patriots, who left the Union of the Russian People and united in the Union of Michael the Archangel, supported the idea of the State Duma as a legislative, rather than an advisory body, so that only its composition would be formed from the truly

Russian people. It also approved the Stolypin reform, which abolished the peasant commune.

The governing body of the Russian People's Union named after Michael the Archangel was the Main Chamber of 12 people, the first composition of which included: V.M. Purishkevich, I.I. Baranov, G.V. Batulin, S.A. Volodimerov, P.P. Surin, G.A. Shechkov and others. The new patriotic union published the newspaper "Bulletin of the Russian People's Union named after Michael the Archangel" and the magazine "Direct Path". Among the books published by the Union were such as "The Accession of the House of Romanov" and "Martyred by the Jews". However, the total number of members of the Union of Michael the Archangel was much smaller than that of the Union of the Russian People, and did not exceed 20... 25 thousand people.

The good of the Motherland, said the program of the Union of Michael the Archangel, "depends on the preservation in purity of the Orthodox Faith, the Russian unlimited Tsarist Autocracy and Russian identity." In the notes to the Program of the Union, it was specifically noted that, taking into account that the nationalities subjugated by Russian arms (the inhabitants of the Caucasus, Poland, etc.), and most importantly, the Jews, did not wish, as the experience of the State Dumas of the first and second convocations had already shown, to be imbued with a sense of Russian statehood and did not send their representatives to the Duma for the purpose of creative work for the benefit of the common Fatherland of Russia, but in order to weaken it as a single state whole. The Russian People's Union named after Michael the Archangel will make every effort to ensure that the rights of these nationalities in the sense of state and society are placed within the limits that do not hinder the growth of the importance and state power of the great Russian people.³⁸⁴

In 1907, another patriotic organization, the Union of Russian People, merged with the Union of the Russian People, but in 1909 it separated from it.

In 1910, the Union of the Russian People split into two organizations. One of them, under its former name, was headed by N.E. Markov, who considered it possible to partially reform the Russian state system and in this sense was in many ways close to the Union of Michael the Archangel. The "New Union of the Russian People" began to publish the newspaper "Zemshchina". The second organization was made up of the most consistent defenders of the Russian state

system, who uncompromisingly advocated the abolition of the State Duma and its transformation into a legislative advisory institution. The second organization was called the All-Russian Dubrovinsky Union of the Russian People. It was headed by A.I. Dubrovin.

The Russian Monarchist Party, which a year and a half after the death of its founder V.A. Gringmut was headed by Archpriest I.I. Vostostov (in 1913-1914 - V.V. Tomilin, and then S.A. Keltsev), in 1911 was renamed the Russian Monarchist Union, continuing to publish the newspaper "Moskovskiye Vedomosti".

In addition, there were several regional patriotic organizations, the activities of which went far beyond local boundaries: the Astrakhan People's Monarchist Union (chaired by N.N. Tikhanovich-Savitsky) and the Odessa Union of Russian People (chaired by N.N. Rodzevich).

The Union of the Russian People, the Union of Michael the Archangel, the Russian Monarchist Party, the Astrakhan and Odessa Unions were popular and mass organizations, embracing by their influence millions, mainly ordinary people, peasants, workers, artisans, and small traders.

In 1908, along with these popular organizations, another patriotic association was formed: the All-Russian National Union (VNS), a party of nationalists. The initiators of its creation were publicist M.O. Menshikov, member of the State Council S.V. Rukhlov and Tula landowner, member of the State Duma Prince A.P. Urusov. At first, this association was purely elitist and operated mainly within the framework of the State Duma. It became a real party after its unification with the Party of the Moderate Right (created in 1909 and headed by such prominent figures of the Russian patriotic movement as the Podolsk landowner P. N. Balashev, the Bessarabian landowner P. N. Krupensky, and the Tula landowner Count V. A. Bobrinsky). P.N. Balashev became the chairman of the party association. By 1912, 60 local branches of the All-Russian National Union had been formed in Russia. In February 1912, 8 more independent provincial organizations joined the ABPA, including the Kiev Club of Russian Nationalists and the Podolsk Union of Russian Nationalists. The total number of the ABPA reached 3,000 people. However, the real number of members of the ABPA was greater due to those who existed formally independently, but acted according to the same program with such patriotic formations as the All-Russian National Club, the Galician-Russian and Western Russian Societies. Despite its patriotic

orientation, liberal tendencies could be seen in the activities of the All-Russian National Union, especially in relation to Orthodoxy (the ABPA stood for freedom of faith and the democratization of church life), the importance of the State Duma (recognition of a legislative nature), and the Stolypin reform (for the destruction of the community). Subsequently, these liberal tendencies led some members of the ABPA (for example, V.V. Shulgin) to the camp of Russia's enemies.³⁸⁵ Nevertheless, in 1910 . . . In 1914, the ABPA played a positive role, succeeding in ousting the Octobrists in the Duma, who felt themselves to be masters.

Russian patriotic organizations carry out extensive public work. Of great importance are the collection of funds to help educational institutions, the organization of charitable patriotic lotteries, the organization of legal aid bureaus for the Russian people, etc. But the main thing, of course, was the organization of their own educational institutions. An excellent example of this was given by the Odessa Union of Russian People, which focused on pedagogical activities. The Union maintained at its own expense a men's gymnasium, a women's teachers' seminary, 2 primary schools and craft classes, where children were brought up in the correct religious, moral and patriotic spirit. The same Union organized workers' artels of members of patriotic organizations.

After the victory of the people over the anti-Russian revolution, patriotic forces seek to perpetuate the memory of patriots who died in the struggle for Russia. In 1906, a monument-chapel was laid in the Kremlin at the site of the murder of Grand Duke Sergei Alexandrovich.

In the summer of 1907, huge, multi-kilometer columns of patriots moved in a procession of the cross from the Kremlin to the Khodynka field, where the solemn laying of the foundation stone of the church was made in memory of all those who died in the fight against the revolutionaries. Similar memorial churches were then laid all over Russia. In Russian churches, special circles are set up to raise funds to help the families of Russian people killed by revolutionaries.

The Russian People's Union of Michael the Archangel created the Book of Russian Sorrow, a multi-volume publication, a kind of synodikon, consisting of biographies of Russian people killed or tortured by revolutionary bandits. A

special editorial board collected and summarized data on the victims of the anti-Russian revolution sent from all the provinces.

Leafing through the pages of this publication, one is amazed at the monstrosity of the atrocities of those who supposedly fought for a just cause and flooded Russia with the blood of the faithful servants of the Tsar and the Fatherland.

The first issue of the Book of Russian Sorrow consisted of biographies and descriptions of martyrdom at the hands of revolutionary villains of good Russian people of all classes and conditions.³⁸⁷ A single enumeration testifies to the extensive terrorist activities of the "demons." Grand Duke Sergei Alexandrovich and the son of a peasant from the village of Konotop Volyrevsky. Staff-Captain of the Mine Company Lishin and General Min. The mayor of St. Petersburg Launitz and a member of the "Union of the Russian People" Zhuravel. Chief of Staff in Tiflis Gryaznov and General Polkovnikov, Simbirsk Governor Starynkevich and peasant Ryzhkov, General Count Shuvalov and Ganin, a policeman from Yelatma. Akmola Governor Litvinov and Assistant Bailiff Shatalovich. Minister of the Interior Plehve and peasant Gusakov. Count Ignatiev, a member of the State Council, and Petrov, a peasant. Gendarmerie Colonel Ivanov and peasant Mechia.³⁸⁸

Patriotic organizations, and above all the Union of the Russian People, continued to do their utmost to support the Tsar and the government in their difficult struggle against revolutionary demonism. Thus, in April 1907, the Union of the Russian People sent out a secret circular stating that the Second State Duma was composed almost entirely of revolutionaries engaged in idle verbiage, striving at all costs to avoid conflicts with the government in order to hold out time until the summer recess. They want to use the vacation time for anti-government agitation among the people, rousing and preparing them for a general strike, and in the autumn, when they meet again, they want to stir up a scandal in the Duma, thereby compel the government to disperse the Duma and then begin a general uprising. In order to prevent this intrigue of the subversive forces, the Union of the Russian People demanded that its branches, as soon as the cross appeared in the newspaper *Russkoye Znamya*, immediately send a telegram to the Tsar with a request to dissolve the Duma and to amend the electoral law so that only the real representatives of the people could get into

the Duma under it.³⁸⁹ Which was successfully accomplished. This act of patriots supported the Tsar in his decision to change the electoral law.

Of course, as before, patriotic organizations are fighting, first of all, for the right of the Russian people to be masters of their land. Telegrams are sent to the Chairman of the Council of Ministers from patriotic organizations and individual patriots demanding that measures be taken to protect the interests of the Russian worker. The patriotic press constantly raises this question. Thus, on March 18, 1910, *Russkaya Pravda*, published in Astrakhan, addressed the government on behalf of a meeting of Russian officials:

"The situation is impossible and unacceptable in any state. The native Russian population, the master nation, is being systematically supplanted by a predatory newcomer, and the government is not taking proper measures against this inadmissible phenomenon, despite repeated instructions.

When, as a result of the negligence of the Government, the Russian population, driven to a frenzy by the unbearable struggle against the insolent oppressors, begins to deal with them in their own way, they are seized, imprisoned, and sent to penal servitude as a pogrom-maker. The Assembly of Russian Clerks asks you either to completely remove the Jews from the fields or to give allowances in money or in kind to the Russian employees and their families who have been condemned to hunger strike. The oppressors must not be allowed to prosper at the expense of the Russian who is dying of hunger.

It is necessary to take care of the speedy promulgation of laws to protect the weak, such as the Russian in the economic struggle."³⁹⁰

The activities of patriotic organizations met with the sympathy and support of the Tsar and Tsarina. Moreover, among the patriotic organizations, the Tsar singled out the Union of the Russian People, agreeing with its program.

On February 14, 1908, the Tsar welcomed the congress of the Union of the Russian People. Addressing the leader of the Union, Dubrovin, the Tsar said: "Convey to all the Russian people gathered at the Congress My sincere gratitude for their work for the good of the Motherland and for their love for Me, of which

I have never doubted. Stand on the holy foundations of firm faith and love for the Autocratic Tsar and your Motherland."

In order to express his confidence in the Union of the Russian People, the Tsar accepted and bestowed upon himself and the Heir the insignia of the Union of the Russian People, thus becoming its honorary member.³⁹¹

The year 1909 became the year of the triumph of Orthodoxy and Russian statehood. Solemn celebrations of a deeply patriotic nature are held one after another.

On May 23, in Moscow, near the Cathedral of Christ the Saviour, in the presence of the Tsar and Tsarina, a monument to the great Russian patriot, who laid down his entire life in the rise of Russia, Tsar Alexander III, was unveiled. In the same year, monuments to the Russian printing pioneer Ivan Fedorov and Dr. F.P. Haass, who became famous for his philanthropy, were solemnly opened.

On October 5, 1909, the People's House of Tsesarevich Alexei Nikolaevich was opened in Moscow. The vast dining room with huge windows accommodated about 100 dining tables in polished black marble. The reading room-library combined a free reading room and a paid library (for a symbolic price) for lending books to your home.

The Poltava celebrations of July 27, 1909 were a grandiose celebration of the unity of the Russian people, at which there were no separate nationalities, but one fraternal people in its three branches: Great Russians, Little Russians and Belarusians. Demonstrating the strength and power of the united Russian nation, representatives from all the regiments that participated in the Battle of Poltava arrived at the celebration, and the regiments of the Petrovsky Brigade - Preobrazhensky and Semenovskiy - came in full force. The city was very elegant - arches draped with flowers and fabric, pillars and columns of buildings intertwined with greenery, state banners everywhere. The Tsar and the Court arrived at the celebrations. On the battlefield itself, a General Headquarters was set up for the Tsar and a solemn memorial service was served for the fallen, at the words "Eternal memory" of the troops lined up around the grave, all those present knelt down, expressing the greatest national unity - the unity of the living and the dead, who devoted themselves to the service of the Russian state.

On the same day, the Tsar had many meetings. In the evening, breaking the programme which had been drawn up for him, the Tsar, together with Stolypin

and some of the Grand Dukes, rode to the people's bivouac of the village electors, of whom there were about 4,000, 15 peasants from each volost. The conversation with the peasants lasted until dark, the Tsar was interested in their needs and was very pleased that the peasants retained the local characteristics of their costumes. After the parade the next day, the Tsar, addressing those present at the ceremonial luncheon, stressed the need for "faith in the strength of one's Fatherland, love for it and love for one's antiquity." Raising a toast, the Tsar said:

"I drink to the development of Russia in the spirit of unity between the Tsar and the people and in the close connection of the entire population of our Motherland with His Sovereign. I drink to the offspring of glorious heroes... for their health, for the entire army, and for our great Mother Russia." ³⁹²

The celebration of the Centenary of the Battle of Borodino was another solemn event of the outgoing historical Russia. As well as the celebration of the anniversary of the Battle of Poltava, it was well organized, bringing together tens of thousands of people from all over Russia. The military parade, various receptions, and meetings with the peasants were held very uplifted, on a high patriotic note. On the Borodino field, a deputation of the oldest peasants of the Moscow province presented the Tsar with bread and salt on a beautiful wooden platter. "I am happy," the Tsar said in reply, "that together with you I am spending this day of the famous anniversary of the battle, where your grandfathers fought the enemy and defended the Motherland, which was helped by faith in God, devotion to the Tsar and love for the Motherland. I hope that you will bring up your children in the same precepts of devotion and love for our Mother Russia." ^{Later}, in Moscow, where the festivities continued, the Tsar met with official representatives of the Russian nobility, whose deputation presented the Tsar with a solemn banner depicting the Saviour Not-Made-by-Hands on one side and St. George the Victorious on the other.

"It was with a feeling of deep tenderness and gratitude that I accepted this banner from your hands," replied the touched Tsar, "it will always serve as a memory of the living and unfading bond between the Russian nobility, the first estate of Russia, and its Tsars. I am sure that the spirit of loyalty and devotion to their sovereigns will forever live in the nobility..."

But, of course, the most significant celebration was the celebration of the Tercentenary of the House of Romanov, which marked a great date for the Russian state. During the reign of the Romanovs, Russia dramatically expanded its borders, creating a powerful Orthodox Empire. The celebration of the anniversary of the House of Romanov was a jubilant celebration of the Russian spirit and Russian civilization. The festivities began on February 21, 1913 simultaneously in St. Petersburg and Moscow. A religious procession was held in the ancient capital of Russia, which gathered hundreds of thousands of people; Russian patriots carried the miraculous icons of the Vladimir, Iveron, and Kazan Mother of God. Then a military parade was held on Red Square. In the spring, the royal family traveled through many cities and localities of historical Russia: Moscow, Vladimir, Suzdal, Bogolyubov, Nizhny Novgorod, Kostroma, Yaroslavl, Rostov the Great. Along the entire route of the Imperial family, hundreds of thousands of Russian people gathered, wishing to see their Tsar. In Kostroma, the royal family was met by the whole city and the inhabitants of the surrounding villages, and when they left, crowds of Russian people walked along the shore for a long time, seeing off the steamer, and many entered the water up to their waists. The expression of the people's deep devotion further strengthened the Tsar in his view of Holy Russia, to the service of which he devoted his life.

Church life in Russia in the pre-war years was marked by future Russian saints, great Orthodox ascetics: John of Kronstadt, Archbishop Tikhon (the future Patriarch), and Grand Duchess Elizabeth Feodorovna. Their personalities embodied the fullness and depth of the church life of Holy Russia. New churches were built, parishes were expanded, church feasts were transformed into feasts of the triumph of Orthodoxy. In June 1909, Orthodox Russia enthusiastically decided to resume the veneration of St. Anna of Kashin.

In the town of Kashin, where only 8 thousand people lived, 120 thousand pilgrims gathered, and Grand Duchess Elizabeth Feodorovna also came. The image of the Holy Princess Anna Kashinskaya was associated in the popular consciousness with the understanding of a truly Russian female ascetic. After the death of her husband, who was tortured to death by the enemies of Russia in the Horde in 1329, the young woman went to a monastery and devoted her life to Orthodox service. She was canonized during the reign of Tsar Alexei

Mikhailovich, but 27 years later the veneration of the saint was abolished by the decision of the Council for a nonsensical reason – on the icon she is depicted with a hand, the fingers of which are folded into a two-fingered form, and not a three-fingered one, as was established by Nikon's church reform. But in ancient times, all Russian people prayed in this way. Even after the abolition of the canonization of the holy princess, the people continued to deeply revere her. The presence of Grand Duchess Elizabeth Feodorovna at the celebration was significant, whose fate was already identified with the fate of Anna Kashinskaya. Archbishop Alexis, addressing the Grand Duchess, said: "By the will of God's providence, the present celebration in honor of the long-suffering Right-Believing Princess Anna is destined to be shared with us by you personally, long-suffering, beloved, righteous Grand Duchess, as you are close to her in fate and kindred in spirit."

On June 12, at 8 o'clock in the morning, processions of the cross moved to the Ascension Cathedral, where the tomb of St. Anna was located, from all the villages of Kashin, as well as from the cities of Bezhetsk, Tver, Korchev, Kimry, and Kalyazin. The solemn liturgy was celebrated by Metropolitan Vladimir, Archbishop Tikhon (later Patriarch of Moscow and All Russia) and Nazarius.

They also solemnly celebrated the 200th anniversary of St. Dimitry of Rostov, the compiler of the collection of lives of saints, an active fighter against schism, Catholicism and Uniatism.

The solemn transfer of the relics of the Holy Princess of Polotsk Euphrosyne from the Kiev-Pechersk Lavra to Polotsk, which took place in 1910, became a great feast of all Orthodox Christians. The celebration lasted for a whole month. The relics were transported first along the Dnieper on a special steamer, and then from Orsha, by rail in a special train. Mass processions of the cross took place along the way, and by the time the relics arrived, more than 20,000 people had gathered in Polotsk, and the royal family was also present.

In the same year, the Russian Church canonized the holy Bishop Joasaph of Belgorod. The glorification of the saint took place in the presence of a huge gathering of people, there were mass processions of the cross, some of them walked 300 km.

On April 9, 1910, Grand Duchess Elizabeth Feodorovna and 18 sisters of the Martha and Mary Convent in Moscow were consecrated to serve God and

neighbor. All of them made a solemn vow to dedicate themselves to the service of their neighbor. According to eyewitnesses, the Grand Duchess and all the sisters were standing in light clothes. On his head was the apostolnik, a white linen handkerchief that covered his head; on the chest there is a cypress eight-pointed cross with images on the obverse of the Saviour Not-Made-by-Hands and the Mother of God with the Omophorion, with her arms outstretched; on the reverse there is an image of Saints Martha and Mary and the words of the Lord's commandment to love God and neighbor. On top of the apostolic is a long veil that descends from the head to the waist, as in ancient times.³⁹⁴

The rules of monastic life were tightened. The denunciation of excesses purifies the atmosphere of the monasteries. In Moscow, Metropolitan Vladimir began to severely prosecute for the consumption of alcoholic beverages. Even at ceremonial dinners on holidays, it is forbidden to serve not only vodka, but also wine, and only kvass and fruit water were on the tables.³⁹⁵

Hundreds of Orthodox magazines, newspapers, pamphlets, and books were published. Since 1908, the Orthodox magazines "Warrior and Plowman" and "To the Light" have been published. A large number of books and magazines were published by Russian monasteries: Pochaev, Kiev-Pechersk, Optina Pustyn. For example, the Trinity Lavra of St. Sergius published "The Trinity Word", "God's Field", and the magazine "Zernyshki" for children.

Holy Russia lived a full-blooded life in the Church, but open demonism raised its head beside it. In 1910, a scandalous story arose with Bishop Germogen and Hieromonk Heliodor, who, as it turned out, were hardened swindlers and careerists. Both of these unworthy clergymen begin demagogic and slanderous criticism of the Stolypin government, in which they discredit the supreme power in a particularly vile form. The governor of Saratov, on whose territory the two demagogues operated, sought to transfer Heliodorus to another diocese. Heliodorus declares himself a "great ascetic" and locks himself in the Tsaritsyn Monastery with a crowd of people who have been deceived by him, declaring: "I will starve myself to death if they do not leave me in Tsaritsyn." After starving for a day, this plump "ascetic" agrees to the transfer. However, after a while, he fled from the monastery, where he was exiled, back to the Tsaritsyn Monastery, where he again began to stir up trouble among the people. The patronage of

Bishop Hermogenes, who for some time was even a member of the Synod, helped Heliodorus to get out of the most difficult situations. But then disgrace befell Hermogenes himself, who was caught in unseemly deeds. By the decision of the Tsar, he was dismissed from the Synod and sent back to Saratov. Hermogenes came into contact with the Liberal Masonic press and began to publicly criticize the government. As a result, Hermogenes ends up in the Zhirovitsky Monastery, and Heliodor in the Florishchev Hermitage.

In 1912, with the participation of these "clergymen", a strange story was played out with the miraculous icon of the Kazan Mother of God. This icon was stolen by the bandit L. Korablev and, according to the testimony of one of the participants in the robbery, burned. And so, in prison, this Korablev suddenly declares that the icon is intact and he is ready to return it if he is pardoned. As it turned out later, Korablev was bluffing, and in order to free himself, he decided to pass off another icon as miraculous. But Bishop Hermogenes and Hieromonk Heliodorus, who tried to rehabilitate themselves with some high-profile case, supported this deliberately false version. They needed the sensation of the "return" or "new discovery" of the miraculous icon. In private conversations, for example, Heliodorus expressed the idea that "in essence it makes no difference whether the icon is genuine or fake, that it is only important to restore the shrine." ³⁹⁶ An attempt to pass off a fake icon as a genuine one failed. A few months later, Heliodorus, realizing that his ecclesiastical career was over, publicly renounced Orthodoxy and formed his own sect of an openly anti-Christian character. His further activities led him to serve in the Bolshevik Cheka. At the end of 1912 and the beginning of 1913, Iliodor, according to the decision of the Novocherkassk Judicial Chamber:

a) blasphemed God, glorified in the One-in-Essence Trinity, and our Most Pure Lady, the Mother of God and the Ever-Virgin Mary, saying that Jesus Christ was not the Son of God, but an ordinary man, born from the carnal intercourse of Joseph the carpenter of Nazareth with Mary, who later died on the cross and was not resurrected, that the Holy Spirit did not exist, that the Mother of God was a simple woman who had, besides Jesus Christ, other children;

b) vilified the Orthodox Church, its dogmas, institutions and rites, asserting that the Orthodox faith is witchcraft, that priests are sorcerers who fool people, that there are no sacraments, but that they are invented by obscurantists, that abomination and desolation have occurred in the Orthodox Church, and that there is no Christ in it, while the Holy Governing Synod called it "Swineherd"; Secondly, in order to arouse disrespect among the same visitors for the now reigning Sovereign Emperor, the Empress and the Heir Tsesarevich, he allowed himself... to utter the following expressions, which are offensive to the Most High Personages: "We have a male on the throne: the Sovereign Emperor is a peasant, a drunkard, a tobacconist, a fool; The Empress is a dissolute woman; The heir was born to Grishka Rasputin; the state is ruled not by the Tsar, but by Sabler and Grishka Rasputin."

We have specifically quoted an excerpt from this court ruling, because it generally expressed the stereotype of anti-Russian, anti-Orthodox, anti-autocratic propaganda conducted by Russia's enemies from about that time until 1917.

The desecration of Russian shrines is taking on an unprecedented scale. Perhaps the most vicious and unjust was the campaign of slander against St. John of Kronstadt, which was waged against him by the liberal-Masonic and left-wing radical press. Low stories were invented about his allegedly dissolute life, false rumors were spread about his alleged financial frauds, and the great and sincere love of the Orthodox people for him was desecrated. Of course, the campaign against the true ascetics of Orthodoxy had as its main goal the discrediting of the Orthodox Church in general and the destruction of faith among the common people.

It was not easy to shake the faith of the Russian people. When the question of restoring the patriarchate arose, it was John of Kronstadt who was named the first popular candidate for this post. The Russian people had a great chance to revive the All-Russian Patriarchate by consecrating it in the person of John of Kronstadt, who was recognized as a saint during his lifetime. But for some of the leaders of the Holy Synod, the person of John became a reproach to their lives.

The question of the reform of Russian church life and the restoration of the Patriarchate arose with particular acuteness after the Decree on Freedom of Religious Associations. As a result, its non-Orthodox denominations found themselves in a more advantageous position than the Russian Church, which was still subordinate to the bureaucratic Synod and limited in its ability to convene its own congresses, conferences, and the formation of Orthodox organizations. It seemed that in the interests of the Russian cause the Tsar should contribute to the restoration of the Patriarchate, but he hesitated and hesitated. The main thing that depressed the Tsar and caused him doubts was the composition of the highest hierarchy of the Russian Orthodox Church, a significant part of which swung towards the liberals and, if not openly, then quietly supported the anti-state attacks of the Cadets and their entourage. In addition, in 1905-1906 the majority of priests elected to the State Duma were by no means monarchist. Later, after they were forbidden to join left-wing parties, many priests elected to the Duma were only formally listed as supporters of the parties of state order, and when voting they voted for leftists or liberals. During the war, some of the priests in the Duma joined the Progressive Bloc, i.e. took a position against the Tsar.

In 1912, an attempt was made to unite the priests into a special political bloc, a faction to nominate candidates for the Duma. It was about the creation of a spiritual party that would support the idea of Russian autocracy. In the Duma, she could have 50-60 votes. However, Eulogius, Archbishop of Kholm'sk, to whom such an offer was made, refused under the pretext that he did not want to isolate the clergy from the people by singling them out into one party. "The clergy in all parties must work according to their conscience." Behind the archbishop's formally correct reasoning, one could feel spiritual blindness. Admitting as a matter of course the existence of parties whose aim was the overthrow of the existing order and the destruction of the Church, Eulogius and his associates contributed to the strengthening and consolidation of anti-Russian forces.

There were also clergymen like Archimandrite Serapion Mashkin, the "elder" of the Optina Hermitage, who in their ideas did not differ much from the revolutionary radicals, believing that in the struggle against the monarchy and capitalism all means were justified: "espionage, denunciation, and even secret

murders." There were also articles by Bishop Anthony Granovsky, in one of which he called the Autocracy Satanism.³⁹⁷

A significant part of the higher and middle clergy took part in the persecution of Grigori Rasputin. And often knowing that the accusations against him are slander and lies.

In general, the creation of the Patriarchate and the introduction of full self-government of the Russian Church, granting it independence from the Tsar in those conditions undermined the foundations of Russian civilization, since it created something like another State Duma, but in church life. Naturally, the Tsar could not agree to this.

On March 31, 1905, the Tsar inscribed his resolution on the report of the Synod on the question of the restoration of the Patriarchate:

"I recognize that it is impossible to accomplish such a great deed, which requires both calmness and deliberation, as the convocation of a Local Council, in the present troubled time. I leave it to myself, when the time is favorable for this, following the ancient examples of the Orthodox Emperors, to give this matter a move and to convene a Council of the All-Russian Church for the canonical discussion of the objects of faith and church administration."

However, on December 27, 1905, the Emperor sent a rescript to Metropolitan Anthony (Vadkovsky):

"Now I recognize that it is quite opportune to bring about certain transformations in the structure of our native Church... I suggest that you determine the time for the convocation of this Council."

In March-December 1906, a Pre-Conciliar Presence was held with the participation of both clergy and laity, scholars and public figures. A report was prepared for the Tsar, in which he proposed the reconstruction of the Church and its transition to the principles of an independent conciliar structure. However, not all the participants of the Presence supported the restoration of the Patriarchate. Some quite rightly saw a threat to the principle of conciliarity in the Church and the limitation of the traditional role of the Russian Tsar in interaction with the Church. By agreeing to the convocation of the State Duma,

the Tsar lost some of his autocratic rights, and the introduction of the Patriarchate would have been a continuation of this catastrophic process for national life.

Despite the obvious rise of patriotic and Orthodox feelings in the Russian people, the forces hostile to it are trying to slander the patriots by any means. The liberal-Masonic and left-wing radical press constantly seeks to denigrate the noble activity of the Russian people, presenting it in the most distorted form. The tactics of anti-Russian forces against the Union of the Russian People and other patriotic organizations necessarily included endless lawsuits against their allegedly illegal activities. There were dozens of such attempts to bring Dubrovin to justice alone. As a rule, all these accusations fell apart. On the other hand, the very fact of filing a lawsuit was played up by the liberal-Masonic and left-wing radical press as an already proven crime, creating a negative public opinion about the leaders of the Union of the Russian People.

The attitude towards patriots in public opinion was such that one had to have real courage in order to become not a revolutionary, but a patriot. The anti-Russian press persecuted all manifestations of true patriotism, labeling it as "reactionary" and "obscurantism."

Enemies are trying to infiltrate the Union of the Russian People "with the aim of creating all sorts of discord in the Union and undermining confidence in the Union among the Russian population. There have even been cases when inveterate revolutionaries have joined the League for this purpose."³⁹⁸

For most nobles and intellectuals, membership in the Union of the Russian People was considered a sign of bad taste. The real man is the one who is European-educated, and the "allies," in their opinion, are people who are "reactionary, ignorant, ignorant, and simply hooligans." Keeping in touch with them is reprehensible, like being friends with a janitor. Such a view of the members of patriotic organizations on the part of the majority of the nobility and intelligentsia expressed their attitude towards the common people in general. After all, patriotic organizations consisted mainly of ordinary people, and there were very few intellectuals and "masters" there. Needless to say, even many ministers and the Tsar's inner circle, such as the palace commandant, Major-General Dedyulin, considered members of patriotic organizations "hooligans and reactionaries" and in every possible way hindered their contacts

with the Tsar and Tsarina. ^[399] Things went so far that during the celebration of the 300th anniversary of the House of Romanov, the monarchist organizations, despite their requests, were denied a separate reception.

The situation of patriotic organizations became even worse in the provinces. Many point to a characteristic feature of state power in the provinces: governors and officials seek to please leftists and liberals (partly out of fear of terrorists, partly out of fear of being called "reactionaries"), find fault with the activities of patriotic organizations, and do not make contact with them, fearing that they will be condemned by the "progressive public." It was a remarkably cowardly policy that commanded no respect for authority.

Moreover, they aroused indignation not only on the left, but also on the right. Even monarchists are no longer afraid to talk about the weakness of the government. As noted in a police report addressed to Comrade Minister of Internal Affairs Kurlov, "now (1909 – O.P.) They are already beginning to accuse not only the First Minister. A year ago, it would have been impossible to think of such an assessment of the actions of the Head of the Monarchy. What all the efforts of the revolutionaries and their supporters of the left could not do, can easily be achieved by the Ruling Power, as if deliberately acting to its own detriment. The patriotic organizations warn the authorities that the disintegration of the monarchist organizations will entail the emergence of peasant, purely popular communities with their leaders, who, professing Russian principles, will sweep away the entire intelligentsia and bring about a real general mass revolution. Their leaders are ready, but they are still subordinate to the monarchist leaders, although the antagonism between the white and the black bone is beginning to show itself here as well." ⁴⁰⁰

In 1908 the Octobrists, led by the Freemason Guchkov, even appealed to the Tsar to "protect the representative stratum from the pressure of the Black Hundreds" ^{as} many intellectuals in their national ignorance called the patriots, thinking thereby to insult them, not understanding the lofty and honorable meaning of the word. Having historical significance as a form of self-government of working people in ancient Russian cities, the concept of the "Black Hundred" is "a people's Russian rallying against sedition and against all enemies of the primordial identity of Holy Russia." ⁴⁰²

The patriotic (Black Hundred) movement, which managed to crush the anti-Russian revolution in 1905, was a reliable barrier to Russian power until 1917. And it is not his fault that much of what was proposed by the patriots was not heard by the government.

Russian patriots do not abandon the idea of changing the character of the State Duma. In 1911, shortly before Stolypin's death, the outstanding Russian thinker, the author of the major work "Monarchical Statehood" L.A. Tikhomirov sent a note to Stolypin in which he appealed to him with a request to take the initiative of state reform, which would return the freedom of legislative creativity to the tsarist power, would make the Duma an advisory institution on the model of the Zemsky Sobor.

Representatives of the Union of the Russian People, who were active in the South of Russia, at their meeting in the city of Odessa before the war, addressed the Tsar with their program. It noted that the seeming lull under the influence of the clandestine work of Russia's internal and external enemies could break out in the conflagration of new unrest and turmoil. In order to prevent this, the patriots appealed to the Tsar with a request to lead the national movement himself. "Lead the spiritual pastors," they wrote, "to become the leaders of the popular national movement, and not to oppose it, as is now observed in many places. ... We have instructed the decreed authorities to facilitate the activities of the Union of the Russian People, which You have brought into the life, not to put obstacles in the way of the entry into the ranks of this Union of people who serve Thee..."⁴⁰³

The core of the program consisted of proposals for improving the conditions of the toiling peasants and workers.

"The main source of the well-being of the Russian people, the peasant, lies in agriculture, and therefore we beseech Thee, loving Monarch, to order the power set by Thee:

(a) To enact a law on the allotment of land to those landless peasants and petty bourgeois of villages and hamlets who are engaged in farming;

b) to enact strict laws prohibiting grain usury and the purchase of standing crops from the peasants;

(c) To establish plots of land at every school in the village and at the parochial schools for the purpose of teaching children in practice proper agriculture;

d) to regulate the rental prices of land so that it does not become a subject of speculation;

(e) To establish handicraft schools in villages and hamlets, with broad support from the government, and to promote handicrafts;

(e) To expedite the purchase of land for the peasants through the Peasant Bank;

g) to facilitate the purchase of land by the peasants from the landlords through the Peasant Bank, with the granting of loans entirely on the basis of valuation to the poor peasants;

h) to improve the living conditions and material conditions of the burghers loyal to Thee." ⁴⁰⁴

Special consideration was given to the question of putting an end to the oppression of the common Russian people by certain parasitic strata of the population. Specific measures were proposed to displace them.

Attention was drawn to the dominance in the Russian press of persons who hate everything Russian, mock Orthodoxy and even touch upon the sacred person of the Tsar. But even this appeal of the patriots was not heard.

War

Chapter 34 The Origin of the First World War. The "Grand Orient of France" and anti-German sentiments. - Intensification of Russophobia. — The Balkan crisis. The duplicitous policy of France and England. - Preparations for war between Germany and Austria. - Financing of anti-Russian forces. — German aggression. — The Tsar's Address to the People. — Patriotic upsurge.

The origin of the First World War lies in the fundamental features of the development of Western civilization, its desire to command the whole world. In this war, Russia was destined to play the role of victim and cannon fodder. The Anglo-German and Franco-German conflicts, which escalated into the First World War, were a confrontation between two predators for the right to exploit the resources of other countries. In this conflict, Russia had no national interests of its own. Its involvement in the war took place under the influence of two anti-Russian forces: world Freemasonry, associated with the Order of the Grand Orient of France, and aggressive circles in Austria and Germany, which planned to seize the Little Russian, Belorussian, Polish and Baltic lands.

As we have already noted, the Russian Masonic lodges, the members of which included the majority of the leadership of the State Duma and the State Council, the mass media, political parties, as well as a considerable number of senior officials of the state apparatus (including in the foreign and military departments), belonged mainly to the Order of the Grand Orient of France. As official branches of this order, the Russian lodges were obliged to observe the Masonic oath and discipline given by them upon entry. This, in particular, is mentioned in the memoirs of the British diplomat B. Lockhart. He writes about the real reasons that stimulated the war: the connection with the Freemasons of France and England and the Masonic oath.⁴⁰⁵

Suffice it to say that at the beginning of the First World War, the head of the French government was the freemason R. Viviani, and the commander-in-chief of the armed forces was the "freemason" J. Joffre. In England, the Secretary of State for War was Lord Kitchener, the Minister of Marine was Mason Winston Churchill, and the Commander-in-Chief was Freemason D. Haig.

As early as 1905, the liberal-Masonic press strenuously stirred up anti-German sentiments in society. Public opinion is formed one-sidedly, in a spirit of hostility to Germany and friendship with France and England. A wedge was driven into the relations between Russia and Germany, which made it impossible for the two European monarchies to rapprochement and union.

The "Grand Orient of France" was concerned not only with the problem of revenge with Germany or the support of the Masonic "brothers" in England, but also with the strengthening of the Russian state and the growth of its role in the Slavic world. In 1908-1910, pan-Slavic congresses were held in Sofia and Prague,

and in 1912 a union of Slavic peoples was formed in the Balkans, which, if united with Russia, could turn into a formidable force.

On the issue of Slavic unity, the Western world took a sharply negative position. Here the interests of all its opposing sides converged. After the victory of the Slavic states and Greece over Turkey in the Balkan War of 1912-1913, Austria-Hungary made it clear to Serbia that it would not allow it access to the sea. Serbia's access to the Adriatic would make it possible to weaken its economic dependence on Austria and push the Slavic peoples living on its territory to fight for independence. Austria-Hungary announced the mobilization of its army and demanded that Serbia withdraw its troops from the Adriatic coast. The First World War could have started in 1912, as Austria-Hungary had Germany behind it and Serbia had traditionally relied on Russian help. Austrian troops began to concentrate near the Russian borders. Russia has also carried out a partial mobilization. A supporter of the war was Grand Duke Nikolai Nikolaevich, among whose inner circle were famous Freemasons. He managed to persuade the Tsar to sign a decree on general mobilization, and military and ambulance trains were prepared. But the Council of Ministers did not support this provocation, and in February 1913 the leadership of the State Duma itself, reflecting the opinion of the liberal-Masonic underground, appealed to the Tsar to intervene in the Balkan war. However, the Tsar resolutely disagreed. ^{On} the question of the attitude towards Turkey, the historical enemy in the South of Russia, the positions of the Western countries were unanimous in one thing: not to allow the Russians to leave the Black Sea freely, to close the Black Sea straits to Russia. Germany, with the help of its instructors and officers, is training the Turkish army (just as it did the Japanese army before the Russo-Japanese War). France and England, although considered allies of Russia, did not support her just desire to have a free exit from the Black Sea. France and England deliberately aggravated relations between Russia and its closest neighbors from the West with their diplomacy. In fact, the Allies in the Entente deliberately provoked German aggression against Russia. The peace that was established with their active participation in the Balkans could not satisfy either side, and it was concluded to the detriment of the Slavic peoples. The opposing sides were only looking at each other, preparing for the decisive blow.

In the light of today's data, it is quite clear that Germany and Austria began preparations for war after 1910. First of all, this can be seen from the way the Austrian and German special services are stepping up support for all anti-Russian forces in the territories of Russia, the seizure of which was part of the strategic plans of the aggressive circles of Germany and Austria-Hungary. Germany laid claim to the Baltic provinces of Russia. Austria-Hungary wanted to annex the eastern Ukrainian lands to the western Ukrainian lands it had previously occupied. Germany's ally, Turkey, turned its gaze to the southern regions of Russia. The special services of these states take on nationalists, separatists, independents and representatives of various revolutionary anti-Russian parties.

The leaders of the Bolshevik Party were among the first to enter the service of Austrian intelligence. It happened at the end of 1911 and the beginning of 1912. In the autumn of 1913, the agent of the Russian police, R. Malinovskiy, reported to his superiors that Lenin "enjoys the special patronage and confidence of the Austrian authorities. His guarantee or even just an identity card was enough to free Russian emigrants coming to Austria from any suspicion of disloyalty to Austria." But the main thing, of course, was that the Austrian authorities patronized Lenin's anti-Russian activities. According to secret agents, transports with Bolshevik revolutionary anti-Russian literature going from Lenin to Russia were freely allowed to pass by the Austrian authorities, not through official border points, where they could be intercepted by Russian border guards, but through the so-called green border, a place of secret passage. People circulating from Lenin and to Lenin were smuggled across the same "green border". In Austria, Lenin was also in close contact with the organization of the Independents, or, as they were otherwise called, the Mazeninites, created by the Austrian secret services, who formed their ranks from the scum of the Little Russian region. Lenin also supported Austrian-inspired nationalist movements in the Kingdom of Poland and the Southwestern Region of Russia. Lenin and his entourage contributed to the subversive work against the Russian Church carried out by the Uniate Metropolitan of Mazepa Shchepetytsky. The anti-Russian alliance of Lenin's party with Austria was so close that, according to the Police Department, before the war a number of meetings of the Bolshevik

leading bodies were held in the building of the Austrian embassy in St. Petersburg.⁴⁰⁷

During the Balkan War, Lenin diligently worked off the silver coins he received, unconditionally taking a pro-Austrian position.

"The persecution of Austria," Lenin wrote of the state that oppressed millions of Russian people living in Galicia and Red Russia, "the incitement to war against it, the shouting about Russia's 'Slavic tasks' – all this is a white-sewn effort to divert attention from the internal affairs of Russia and to 'snatch a piece' of Turkey."⁴⁰⁸

In 1913-1914, the anti-Russian newspaper Pravda was published at the expense of the Austrian government, published by Lenin's comrade-in-arms L. Trotsky and M. I. Skobelev, a freemason, a sectarian of the Molokan sect, and the future Minister of Labor in the Provisional Government. In this matter they were assisted by Parvus (Gelfand), a freemason, a long-time agent of German intelligence.

As a matter of fact, "Parvus" is only a literary pseudonym of the Odessa Jew Israel Lazarevich Gelfont (Gelfand). In 1895... In 1896 he participated in Odessa revolutionary circles, and then went abroad, where he came into close contact with the enemies of Russia. An extreme Russophobe, he was ready to go to any lengths to humiliate and destroy her.

An active participant in subversive work against Russia during the Russo-Japanese War, Parvus became the author of a number of anti-Russian proclamations to Russian soldiers, and in particular the well-known "Soldiers' Memo"⁴⁰⁹ which called on Russian soldiers to shoot their officers in the back. In further anti-Russian work, Parvus played a leading role. Already before the war, he had become one of the main organizers of subversive work against Russia and enjoyed the special confidence of the German and Austrian secret services, traveling on "special missions" throughout Europe and even Turkey, where he also organized an anti-Russian underground.⁴¹⁰

Germany had long been hatching a plan to seize the Baltic provinces belonging to Russia. In the minds of many German politicians and ordinary people, these lands were considered historically German lands. The German barons living in the Baltic provinces did not break their close ties with Germany and were even supported by it. German schools in the Baltic region were

financed from Germany. A spirit of national isolation and even isolation was cultivated among the Germans, which was expressed in the creation of German societies, which had become especially active before the war. Within the framework of these societies, the superiority of German culture over Russian culture was proclaimed, and there were calls to unite spiritually with Germanism, which was triumphant throughout the world. In the calendars published by the "German societies" on the territory of Russia, crude anti-Russian attacks were allowed. The Russian language was spoken of with complete disdain, finding that it was not sufficiently capable of expressing certain concepts. The calendar considered the teaching of German children in the Russian language completely impossible, since the student would not be able to understand the rich forms and infinitely subtle differences of Greek and Latin verbs, which do not exist in this language. The German language was called the world calendar, second only to the English one, and the German spirit was the teacher of the whole world.⁴¹¹

Drawn into the whirlwind of military preparations and clandestine intrigues against Russia, Austria-Hungary and Germany had already in the spring crossed the line of reason, beyond which the aggressive mechanism of the German military acquired a self-sufficient character. Under these conditions, the assassination attempt in Sarajevo and the Austro-Hungarian ultimatum to Serbia were only a pretext to set this mechanism in full swing. The attempts of the Russian government to stop the attack on defenseless Serbia and to organize a peaceful collective demarche of France, England and Russia in Vienna were unsuccessful. British and French diplomacy pretended not to be interested in the conflict in the Balkans, although in fact they followed its development with great attention. In the meantime, Austria-Hungary and Germany were already making all the necessary preparations for a large-scale offensive on the Russian frontiers at the beginning of June. Military intelligence informs the Tsar about the obviously aggressive nature of the military preparations. Therefore, on the night of July 18, the Russian Tsar, protecting Russia from a surprise attack, announced the mobilization of the armed forces. The mobilization was carried out in a very orderly manner, and 96% of all conscripts turned out to be drafted, more than expected by peacetime calculations. According to today's documents, it is clear that the German side was well aware that Russia had no

aggressive intentions. However, Wilhelm deliberately provoked the military situation. On the night of July 19, an ultimatum was presented on his behalf to Russia for the immediate demobilization of the Russian army, which was even technically impossible to fulfill. By the evening of the same day, the German ambassador, Count Pourtalès, made a statement on behalf of Emperor Wilhelm declaring war on Russia.

The Tsar's manifesto to the people about the beginning of the war was sincere and truthful. It's more of a letter to a loved one than an official document. There is not a shadow of falsehood or cunning in it. "Following its historical precepts," said the Tsar, "Russia, united in faith and blood with the Slavic peoples, has never looked indifferently at their fate. With complete unanimity and with special force, the fraternal feelings of the Russian people towards the Slavs have been awakened in recent days, when Austria-Hungary presented Serbia with demands that were obviously unacceptable for a sovereign state. Scorning the pliant and peace-loving reply of the Serbian Government, and rejecting the benevolent mediation of Russia, Austria hastily launched an armed attack and opened the bombardment of defenseless Belgrade. Compelled by the circumstances to take the necessary precautions, We ordered the army and navy to be brought to a state of war, but, valuing the blood and property of our subjects, we exerted every effort to bring about a peaceful outcome of the negotiations that had begun. In the midst of friendly relations, Germany, an ally of Austria, contrary to our hopes of an age-old good neighbour-neighbour, and not heeding our assurance that the measures taken were by no means hostile aims, began to seek their immediate repeal, and, meeting with a refusal of this demand, suddenly declared war on Russia. Now it is no longer necessary to intercede only for the unjustly offended kindred country, but to protect the honor, dignity and integrity of Russia and her position among the great powers. We unshakably believe that all our loyal subjects will stand up in unison and selflessly to defend the Russian land. In the terrible hour of trial, let internal strife be forgotten, let the unity of the Tsar and his people be strengthened more closely, and may Russia, which has risen as one man, repel the insolent onslaught of the enemy. With deep faith in the righteousness of Our cause and humble hope in Almighty Providence, we prayerfully invoke God's blessing upon Holy Russia and Our valiant troops." ⁴¹³

The Tsar firmly determined for himself that the war unleashed by the enemies of Russia was for the Russian people a Patriotic War, for the fate of the Fatherland, its integrity and indivisibility depended on its outcome. The aggressor hatched plans to dismember Russia and create within its borders states dependent on Austria and Germany with puppet governments such as independent Ukraine, Armenia, and Georgia. The aggressors intended to turn Russia into their raw material appendage, to impose unequal customs and trade treaties on it, and to oust it from its traditional spheres of influence on the Asian continent.

But for Russia, this war was not only a patriotic war, but also a war of liberation, because it provided a historical opportunity for the liberation and reunification with Russia of the Russian people of Western and Red Russia, oppressed by the Austrian and German empires.

Immediately after Germany's declaration of war, the Tsar's first impulse was to take the place of the Supreme Commander-in-Chief of the Russian Armed Forces. ^{But} all the ministers, except the Minister of War, Sukhomlinov, persuade him not to do so. As a result, Grand Duke Nikolai Nikolayevich, who was very popular among the troops, was appointed to this supreme position. The Chief of the General Staff was a person close to Nikolai Nikolayevich, General Yanushkevich, a professor at the Military Academy, who did not have the necessary practical experience.

One of the first political steps taken by the Supreme Commander-in-Chief was an appeal to the Poles, on whose territory hostilities began. Nicholas Nikolayevich called on them to fight against Austria and Germany in order to eliminate "the borders that cut the Polish people into pieces" and unite them into one whole under the scepter of the Russian Tsar, "free in its faith, language, and self-government." ^A few days later, Nicholas Nikolayevich addressed the Russian people on the territory of Galicia, urging them to join the struggle for the unification of the Russian people in one state.

"Liberated Russian brothers! There is a place for all of you in the bosom of Mother Russia. Without offending peaceful people, no matter what nationalities they may be, without placing our happiness in the oppression of foreigners, as the Swabians did, let us turn our

sword to the enemy, and our heart to God with prayer for Russia and the Russian Tsar." ⁴¹⁶

From the standpoint of Russian national interests, these appeals were undoubtedly correct, inspiring the Russian people abroad and the Poles to fight the enemy. But signed not by the Tsar but by the Grand Duke Nicholas Nikolayevich, they took on a politically dubious character. For by these appeals the Grand Duke seemed to usurp a right that belonged to the Monarch alone. Later events showed that the Grand Duke in his ambitious plans cherished the idea of becoming the supreme ruler of the Kingdom of Poland and Red Russia.

On August 4, the Tsar and his family arrived in Moscow to pray at the Moscow Shrines for the bestowal of victory on the Russian people. As eyewitnesses described, "the whole of Moscow, the entire population took to the streets, hundreds of thousands of people filled the entire route of the Tsar, everyone as if with one heart met the Tsar, excited, ready to make any sacrifices to help the Tsar defeat the enemy." ⁴¹⁷ Eyewitnesses could not forget the moment when the Tsar was approaching the Kremlin, the bells on Ivan the Great began to ring, and with him all the bell towers of Moscow churches rang out, merging with the sounds of the national anthem and loud shouts of "hurrah." The people's upsurge was powerful and undivided. Representatives of all classes and conditions of society came to the Tsar. The revolutionaries and the entire left-liberal opposition to the Tsar felt depressed and shamed, and for several months after the start of the war they were simply in shock.

Addressing the Muscovites, the Tsar said:

"In the hour of the storm of war, which has so suddenly and contrary to My intentions descended upon my peace-loving people, I, according to the custom of my sovereign ancestors, seek the strengthening of spiritual strength in prayer at the Holy Relics of Moscow. Within the walls of the ancient Moscow Kremlin, in your person, the inhabitants of the Mother See of Moscow, dear to me, I greet all the faithful Russian people everywhere and in the localities, in the State Duma and the State Council, who unanimously responded to my call to become united with the whole of Russia, to renounce strife in defense of their native land and the Slavs. In a mighty

universal impulse, all the tribes and nationalities of Our great Empire, without distinction, have merged into one, and together with Me they will never forget these historic days of Russia. This union of My feelings and thoughts with all My people gives Me deep comfort and calm confidence in the future. From here, from the heart of the Russian land, I send warm greetings to My valiant troops and courageous foreign allies, who have risen with us for the trampled principles of peace and truth.

God is with us." ⁴¹⁸

From the very beginning of the war, the sale of vodka was banned throughout Russia, and all wine shops were closed. Initially, this was thought of as a temporary ban for one month.

During his visit to Moscow, the Tsar was finally convinced of the need to stop the sale of vodka in Russia once and for all. The Tsar was prompted to this decision by a meeting in the Trinity-Sergius Lavra with the foreman of the Rogachev volost, Lyamin. Offering bread and salt to the Tsar, Lyamin warmly thanked the Tsar on behalf of all the peasants for prohibiting the sale of vodka. At the same time, the sergeant-major told the Tsar that if the sale of vodka were completely abolished, it would raise the well-being of the peasants so much that no deficits in the estimate would be terrible. The Chief Procurator of the Synod, Samarin, who was present at this conversation, noted that the Tsar listened and these words sank deep into his soul and decided the fate of vodka. ⁴¹⁹

The Tsar ordered the Minister of Finance, Bark, to consider the complete cessation of the sale of wine and the abolition of the wine monopoly. The Minister of Finance and the Council of Ministers spoke out strongly against it, convincing the Tsar that with the declaration of war the treasury was in dire need of funds and that it would be disastrous for the treasury to lose such a significant source of income as the wine monopoly.

Then the Tsar issued a decree in which he ordered to stop the sale of vodka once and for all, and the Ministry of Finance to find another source of income. ⁴²⁰

The patriotic upsurge that swept the country in the first months of the war also affected the growth of industrial production. Labor productivity in industry in the first months of the war, in spite of the mobilization of some workers, increased by 9 ... 12 percent, absenteeism has halved. ⁴²¹ Of course, the

prohibition of the sale of vodka also played an important role. But that wasn't the point. The country was waiting for a decisive and speedy victory over the treacherous enemy, concentrating its forces.

Chapter 35 High combat readiness of the Russian Army. Allies are "persuading" Russia to change its original military plans. Premature offensive in East Prussia. — Russian victories in Galicia. — Failure on the German front. "The Allies are fighting with the hands of Russian soldiers. The triumphal entry of the Russian Tsar into Lviv. - Betrayal of the Allies.

At the beginning of the war in an organized and successful manner, many Russian people believed that it would not last long and would end in a brilliant victory of Russian arms. "Will the war be prolonged?.. About! Of course not! It was thought of the combat officers. "We'll be home by Christmas, and of course we'll come back victorious!" It is therefore necessary to show the accumulated valor in the very first battles, not to be late to shed one's blood, to win the right to well-deserved gratitude. Hurry up and without looking back into battle!" ⁴²²

The Russian people had every reason to be optimistic. The Russian army before the war consisted of 37 infantry corps with a strength of 1.3 million men, about the same number as Germany and Austria-Hungary combined. In the event of war, it was planned to form another 35 reserve infantry divisions. In total, the Russian army, together with reservists and soldiers, reached 5 million people, of whom 3.5 million people were sent to the active army. "Russia's combat readiness," General von Moltke, Chief of the German General Staff, noted before the war, "has made absolutely exceptional progress and is now at a height never before reached. It should be noted in particular that it surpasses in some respects the combat readiness of other powers, including Germany. The level of combat training of soldiers and officers was very high. In terms of artillery, the Russian army was not inferior to the best guns of other armies, and in terms of the number of aircraft, it ranked second in the world. By the beginning of the war, the Russian Army was equipped with approximately equal

weapons compared to the armies of the opponents and was only slightly inferior to the German army in artillery.⁴²³

Of course, the Russian Army also had its weaknesses. In particular, the mobilized reserves of the Russian Army turned out to be significantly underestimated. As a result, a shortage of rifles, ammunition and other military equipment began to affect in the fall.⁴²⁴

The navy did not fully meet modern tasks: the program of its re-equipment was to be completed only in a few years.

In general, the combat power of the Russian army was enormous. Only treason or betrayal could shake it. The original plan for the deployment of the Russian Armed Forces provided for sending most of them against Austria-Hungary. Russian intelligence was aware of Germany's intention to begin its offensive operations with the defeat of France. The offensive against Austria-Hungary and the war of position with Germany were most in Russia's strategic interests. Having liberated Galicia and Red Russia, Russia was able to reach the Balkans and the Black Sea straits. The High Command had information received by a Russian intelligence officer (Rusyn by nationality) at the Austro-Hungarian headquarters, Colonel A. Rödl of the Austrian Service, about plans for the strategic deployment of the Austro-Hungarian army against Russia. Knowledge of the enemy's plans gave the Russian army undeniable advantages in this direction.

However, considerations far removed from Russia's national interests forced a revision of the original plans.

German forces swept rapidly into northern France and moved rapidly toward Paris. The pre-war arguments of the French command about their high military power turned out to be a bluff. The French army was bursting at the seams. The French leadership appealed to Russia with a request for an immediate offensive on the Russian-German front in order to force the Germans to withdraw part of the forces fighting in France. The French insisted on a Russian offensive that could save them from a great defeat. But it was simply fatal for Russia to launch an offensive without making the appropriate preparations. After the war, French generals admitted that they could not believe that Russia would take this unprofitable and dangerous step. "From the Russian patriotic point of view, it was impossible, almost criminal. From the point of view of the Union, it was

sublime." ^{Such} a hill at the expense of the Russian people resulted in the death of hundreds of thousands of soldiers. The main trump card of the French (primarily Masonic) lobby in the political and military leadership of Russia was that the defeat of France would force it to conclude a separate peace with Germany. Here, however, the French lobby was simply bluffing. In fact, the situation of the French was not so serious, but simply the political leadership of France, headed by the Freemason Poincaré, decided to wage war with Germany mainly through the hands of Russia.

As a result of various behind-the-scenes machinations of the French Masonic lobby, the military leadership of Russia, headed by Grand Duke Nikolai Nikolaevich (the Tsar did not interfere in strategic plans at that time), decided to attack both Germany and Austria-Hungary at the same time.

Without waiting for the full concentration of forces and the preparation of the entire rear infrastructure, communication and intelligence services, the 1st and 2nd Russian armies are advancing on the territory of East Prussia. As a result of the first battles, the First Army at Gumbinen defeated the German 8th Army under the command of General Prittwitz and forced it to retreat. At the same time, the second army also went on the offensive. Prittwitz orders the 8th Army to withdraw behind the Vistula. However, the German General Staff cancels it. General Hindenburg was appointed in Prittwitz's place. To reinforce the 8th Army, two infantry corps and a cavalry division are withdrawn from the Western Front. Russian troops, not properly supported by rear infrastructure, communications and intelligence services, are cut piece by piece by the enemy. As a result, the Russian 2nd Army was surrounded and defeated, and the 1st Army was badly battered and driven out of East Prussia. The Russian army lost 170,000 men, but France, taking advantage of the transfer of German troops from the Western Front to the Eastern Front, managed to defeat the Germans on the Marne and consolidate its front. Thus, due to the death of 170,000 Russian soldiers, the French army was saved from destruction. Marshal Foch later admitted: "If France is not wiped off the map of Europe, she owes it primarily to Russia."

On the Southwestern Front, where the readiness of the Russian troops for battles was at the proper level, great successes were achieved. The battle broke out between four Russian and four Austro-Hungarian armies. The Russian

armies, possessing accurate reconnaissance data, deployed on a 450-kilometer front, from Ivangorod to Kamianets-Podolsk, having the strategic task of taking the entire area between Lvov and the fortress of Przemyśl "in pincers" and preventing the enemy's retreat to the south, beyond the Dniester, and to the west, to Krakow. The Third and Eighth Armies were tasked with advancing on Lvov and Halych, the Fourth and Fifth Armies on Przemyśl and Lvov. Numerical superiority was generally on the side of the Austro-Hungarian army, especially against the Russian right flank (28.5 divisions against 16.5 divisions of the Russians).⁴²⁶ In the course of the battles, the Russian armies fulfilled their strategic tasks and advanced 280... 300 km, liberating Galicia, its capital, the ancient Russian city of Lviv. The combat losses of the Austro-Hungarian army reached 400,000 people, including 100,000 prisoners. In Galicia, a military government-general was formed, headed by Count A.A. Bobrinsky. In the appeals to the peoples of Austria-Hungary, which were distributed in nine languages, it was said that the Russian Army brought freedom and the fulfillment of the people's wishes.

"For centuries the Austro-Hungarian Government has sown dissension and enmity among you, for it is only on your strife that its power over you has been based. Russia, on the contrary, strives for only one thing, so that each of you can develop and prosper, preserving the precious heritage of your fathers – language and faith, and united with your brothers, live in peace and harmony with your neighbors, respecting their identity."⁴²⁷

Russian victories in Galicia ruined the plans of the German aggressor, who counted on the defense of the Eastern Front by the forces of Austria-Hungary. They contributed to the accession of the wavering Italy to the Entente, the preservation of the neutrality of pro-German Bulgaria and Romania, and stimulated victorious offensives in Serbia.

As early as the end of 1914 and the beginning of 1915, Russia was able to accomplish its historic tasks by utterly defeating Austria-Hungary and completely taking it out of the war. However, the Allies insisted on carrying out operations against Germany. Under their pressure, the Russian command decided to prepare an offensive deep into Germany. A large-scale regrouping of troops is being carried out in a hurry. Two armies are left on the Austrian front.

But even before the regrouping of the Russian troops is completed, the enemy, having guessed the intentions of the Russian Stavka, begins an offensive along both banks of the Vistula in the direction of Ivangorod and Warsaw, which are under the threat of capture. The courageous resistance of the Russian troops ruined the enemy's initial plans. Having regrouped, the Russian Army goes on the offensive and throws the Germans back to their initial positions. The hasty offensive at this time was dictated not so much by Russia's military interests as by the urgent requests of the Allies, who were suffering serious defeats in Flanders. The onslaught of Russian troops on the Eastern Front saved France this time as well. In November alone, the Germans withdrew seven infantry and one cavalry divisions from the Western Front and transferred them to the Eastern Front, bringing the German offensive in Flanders to a halt.

In these difficult conditions, after heavy losses and in the late part of the year, the Russian General Headquarters, headed by Grand Duke Nicholas Nikolaevich, at the insistence of the Allies, undertook another, in fact, disastrous attempt to invade Germany. The operation, which was called the Łódź operation, did not bring great success to the Russian arms, but only further exhausted the troops. But it resulted in an improvement in the position of the Allies.

The Allies saw Russia as a source of cannon fodder, and in many respects they still took a duplicitous, anti-Russian stance, which was once again evident in their relations with Turkey. The Russian government did not want to get involved in a war with Turkey and made every effort to keep her from taking the side of the Austro-Hungarian bloc by offering her favorable terms of peace. However, the allies did not support these conditions, deliberately provoking Turkey's attack on Russia. The action of France and England against two powerful German cruisers was also provocative, anti-Russian. At the beginning of the war, these ships were in the Mediterranean Sea and could have been easily destroyed by the Allied naval forces, but they allowed them to enter the Dardanelles without hindrance, thereby strengthening the position of Turkish pro-German circles, pushing them to military operations against Russia.

On October 16, Turkey treacherously attacked Russia, tying up its forces in the southern direction. And France and England are carrying out their aggressive tasks of seizing colonial possessions. France is striving to secure Syria and Cilicia, and since the end of 1914 England has thrown all her main forces into the

seizure of territories in the eastern part of the Mediterranean, in Egypt, Arabia, Mesopotamia, and Iraq.

At the beginning of 1915, the Russian military command, again under the influence of the Allies, prepared a new East Prussian operation in order to deliver the main blow to Berlin. Moreover, this operation is being prepared in parallel with preparations for an offensive on the Southwestern Front. The Russian Army does not have the strength to simultaneously ensure a decisive superiority in both directions. Nevertheless, this time the Grand Duke Nikolai Nikolayevich, spurred on by the Allies, makes a dangerous decision to attack. The German command, having warned the Russian troops, counterattacked the Russian 10th Army with two armies, which was retreating under the huge numerical superiority of the enemy. Only through the efforts of three Russian armies did the Germans succeed in driving them into East Prussia.

The offensive on the Southwestern Front was successful. Although the fighting took place in difficult winter conditions, the Russian 8th Army, under the leadership of General Brusilov, crossed the Carpathians and entered the territory of Hungary. On March 9, Russian troops liberated the ancient Russian city of Przemyśl, opening a direct route to the Carpathians. 120,000 prisoners (including 9 generals and 2,600 officers) and 900 guns were captured. ^{Preparations} began for an offensive against the flank and rear of the Southern and Third Austro-Hungarian armies, and the Habsburg Empire staggered. The Russian troops in Galicia showed miracles of bravery, many soldiers were inspired by the feeling that the Fatherland was regaining its historical lands. At the beginning of April, just one company of Russian soldiers killed about 600 Austrian soldiers in battle. ⁴²⁹

In April, the Russian Tsar triumphantly traveled through Galicia. The enthusiasm was universal. Many soldiers were aware of the historical significance of the liberation of the native Russian lands of Red Russia. The Tsar was greeted with jubilation. Eyewitnesses recall that during the Tsar's tour of the troops, his car, moving along the sandy bank of the Dniester, got stuck in the sand several times. And immediately, at a sign from the Grand Duke, hundreds of soldiers rushed to the car, helping it to get out. And they did it with such enthusiasm that it seemed to the eyewitnesses that they would pick up and carry the car. The Emperor kept telling them: "Hush, hush, don't get under the

wheels, be careful." "Nothing," was the reply, and many of the soldiers even climbed on top of the car, caught the Tsar's hand, and kissed it. ⁴³⁰

After visiting Galicia, the Tsar went to the southern provinces, visited Odessa, and in mid-April arrived in Nikolaev, where he visited the not yet fully built dreadnought Empress Maria. Like everywhere else, he was greeted with jubilation and warmth. The management and workers of the Russian factory, where the dreadnought was built, received it with bread and salt, and then several people addressed the Tsar, among them the worker Bely, who said: "The workers of the plant are sure that their work will not be in vain and Russia will see an Orthodox cross instead of a Muslim crescent on Hagia Sophia in Constantinople." The Tsar was moved, presented Bely with a watch and, addressing the workers, said that he was glad to see the work of "Russian people made of Russian material for their native fleet." Characteristically, while accepting the watch, Bely kissed the Tsar's hand. Seeing this, the director whispered to one of the witnesses: "This is how people change, in 1905 he was the most ardent agitator."

Indeed, the military events and the first victories united the Russian people and forced many of them to reconsider their views.

The brilliant victories of Russian arms in Galicia were not backed up by the actions of the Allies, who continued to carry out their own tasks, considering Russia primarily as a factor in the exhaustion of the German army, insisting on an offensive in the direction of Berlin, still providing no real assistance to the Russian army either in men or weapons. This position of the Allies allowed the enemy to carry out a massive transfer of his divisions from the Western to the Eastern Front. Moreover, on the part of the Allies, who had a numerical superiority over the German army of 35 divisions, not a single attempt was made to stop the transfer of enemy troops to the Russian front. On April 19, the German army, having secured a huge superiority in manpower and weapons, made a breakthrough of the front and developed the offensive, driving the Russians out of most of Galicia. The offensive is carried out with a constant increase in the number of troops arriving from the Western Front, where the Allies have arranged a respite for themselves. And even in these difficult conditions, the Allies insisted on holding at all costs an advantageous bridgehead for an offensive deep into Germany, which led to huge and senseless

losses of Russian troops, while in the meantime they themselves continued to decide their own affairs for the seizure of colonial possessions.

As a result of the treachery of the Allies, Russian troops were driven out of most of Galicia, Poland, parts of the Baltic States and Byelorussia. In the battles with the enemy, who had a huge advantage in manpower and weapons, the Russian Army was drained of blood. Since the beginning of the war, losses have amounted to 3.5 million people killed, wounded and captured, including 300,000 killed and 1.5 million taken prisoner. By the autumn of 1915, Russia's regular army was almost completely out of action, and 45,000 officers had died. The Guards regiments were almost completely destroyed. The shortage of weapons and equipment began to have a strong effect.

Nevertheless, by October 1915, the front had stabilized, the strength of the German army was seriously undermined, as well as the Russian army, it had lost most of its personnel, and serious difficulties with weapons and equipment arose. In stubborn battles since the beginning of the war, Germany and Austria have lost 3 million people on the Russian front. On the other hand, Russia's allies gave themselves almost a year and a half of respite, which is exactly the period that was not active on the Western Front. The Allies made the war by proxy.

In the autumn of 1915, many Russians had no doubts that victory over the enemy was near. Prayer services were held all over the country with special enthusiasm. The high religious feeling of the Russians was combined with the feeling of ardent love for the Motherland.

As an eyewitness of those days, Prince E.N. Trubetskoy, recalls:

«... We had nationwide prayers for the victorious end of the war. Under the influence of the anxiety that gripped our village, the influx of worshippers was exceptionally large and their spirits were unusually elated. In the province of Kaluga, where I was at that time, there were rumors among the peasants that St. Tikhon himself, the most revered local saint, had left his shrine and was wandering as a refugee in the Russian land. And so I remember how, at that time, before my eyes, an entire church, overflowing with worshippers, sang the Theotokos moleben in chorus. At the words "Imams are not other helps, no imams are other hopes" many wept. The whole crowd fell at the feet of the Mother of God. I have never felt in crowded prayer

meetings the intense intensity of feeling that was then put into these words. All these peasants who saw the refugees and thought of the possibility of poverty, of cold death, and of the horror of winter flight, undoubtedly felt that without the intercession of the Lady they would not escape destruction.

Chapter 36 Zemgor. — Military-industrial committees. "Their Masonic leadership. — Military Masonic Lodge. A smear campaign against the government. — Masons against Myasoyedov and Sukhomlinov.

In the course of military operations, the Russian army faced great difficulties in supplying the troops with weapons and equipment. In addition to understated mobilization plans and low standards for the supply of weapons and ammunition, a large role in creating these difficulties was played by the so-called public organizations, which took over part of the functions of supplying the army, but in fact did not cope with them well. To such "public organizations" belonged the Zemgor and the military-industrial committees, which became the centers of the Masonic anti-government conspiracy, the source of the most shameless political intrigues, abuses and machinations. Zemgor was headed by Freemason Prince G.E. Lvov (his right-hand man was Freemason V.V. Vyrubov), the Central Military-Industrial Committee was headed by Freemasons A.I. Guchkov and A.I. Konovalov, and the Moscow Military-Industrial Committee was headed by Freemason P.P. Ryabushinsky.

Zemgor was preceded by the All-Russian Zemstvo Union for Assistance to Sick and Wounded Soldiers, which was created at the Congress of Authorized Provincial Zemstvos and approved by the Tsar in August 1914 as "an auxiliary institution for the military sanitary department outside the active army."

However, after the organization of infirmaries, ambulance trains, and advanced medical and nutritional detachments, the activities of the Union began to extend to the active army. The military authorities involve the Union in a wide variety of tasks. New enterprises are springing up one after another. The Union is engaged in the arrangement of "stages" with medical and nutritional

centers, baths and laundries. The Union organizes meals for more than 300,000 workers engaged in the construction of military facilities. A huge farm with epidemic, vaccination, bath, disinfection units and points, bacteriological laboratories, many different warehouses with their own transport, workshops, and garages appeared.

The Zemstvo Union soon received the right to supply the army, at first only with warm clothes and tents, and later with items of military equipment.⁴³² In essence, the supply of the army became the main function of the Zemstvo Union, for the implementation of which it united with the All-Russian Union of Cities, creating the organizational monster Zemgor, headed by the same Freemason G.E. Lvov. In September 1915, the Main Committee for the Supply of the Army of the All-Russian Zemstvo and City Unions was established, and regional, provincial, district and city committees were established at the local level.

The Main Committee gained great power in its hands, since it operated with huge financial resources belonging not to public organizations, but to the state. He received and distributed orders from the military department for armaments, equipment and food for the army. The Committee received all the funds for its activities from the treasury and distributed them among the local committees. At the expense of the state, Zemgor strengthened his influence in the business and working environment, carrying out the execution of military orders at his own discretion, making transactions and contracts for large sums and long periods, acquiring property and maintaining numerous staffs.

The transfer of large state funds into the hands of Zemgor and the military-industrial complex, which from the very beginning were revolutionary, was a big mistake of the government, because on state funds there were organizations that in many respects no longer took into account the government and carried out work at their own discretion, often without even coordinating it with state institutions. Within the Zemgor, there were thousands of officials, who even had a special uniform and were colloquially called Zemgusars (these were most often persons who evaded military service).

Liberal Masonic circles shamelessly and shamelessly advertised Zemgor's activities in every possible way. Above all, they tried to inculcate the idea that the "public" was in charge of supplying the army, and that the government was

doing nothing but getting in the way. "This enormous work," said the mayor of Moscow, Mason Chelnokov, in March 1916, "should have been undertaken by the Union, because from the very first moments of the war the government proved to be completely untenable. Without preparing anything itself, it nevertheless showed harmful activity at every step, interfering with the work of public organizations." Advertising their activities, the functionaries of Zemgor and the military-industrial complex presented the matter as if it was all carried out at the expense of the "public". However, this was a shameless lie. The "public" gave almost no money of its own, subsisting exclusively on the funds of the government.

The following fact is very characteristic of the activities of Zemgor and the Central Military-Industrial Committee: in August 1915, a large number of artillery shells appeared at the front in boxes with an invigorating inscription: "Do not spare shells - Central Military-Industrial Committee." But it was modestly hushed up that although the boxes were made by this committee, the shells themselves were produced at state-owned factories.⁴³³

Speaking about the head of Zemgor, G.E. Lvov, the tsarist minister A.V. Krivoshey wrote with irony that he "in fact, he is almost becoming the chairman of some special government. At the front, he is the only one who is talked about: he is the savior of the situation, he supplies the army, feeds the hungry, treats the sick, arranges barbershops for the soldiers, in a word, he is some kind of ubiquitous Muir and Mérelise."⁴³⁴ In this way, the positive image of G.E. Lvov was not quite deservedly created.

Already after the revolution, many Zemgor and military-industrial complex activists admitted how many shortcomings and confusion there were in these organizations. One of them, Prince S.E. Trubetskoy, noted the unsatisfactory work of Zemgor, who was able to be an auxiliary organization, but could not cope with the global tasks of servicing the army, which he took upon himself, stubbornly pushing state organizations away from them as "completely incapable." Yes, state organizations, Trubetskoy believed, were not up to the task they faced. But the extent of their inability was certainly exaggerated by the "narcissistic public." The work of state bodies in an atmosphere of unfriendly criticism and distrust was much more difficult.

"It is not true that public organizations during the war allegedly 'passed the state examination'... Methods of work that are suitable for subsidiary organizations are often not suitable for government agencies. That's something our public stubbornly didn't want to understand." ⁴³⁵

The experience of the war suggested that it was necessary to strengthen all the functions of state power, to nationalize and even militarize many functions of servicing and supplying the army. However, the "public" responded to attempts to strengthen the state with accusations of abuse of power. Justified attempts by state bodies to take control over the spending of public funds by public organizations were met with accusations of harassment of the public, and often outright abuses and machinations were simply covered up.

The head of Zemgor, the future head of the Provisional Government, Freemason Prince G.E. Lvov was a rather mediocre man and was in no way suitable for organizing big state affairs. Prince S.E. Trubetskoy, who knew him well from his social work, noted his rather primitive mind and superficial culture. "He was definitely and completely unfit for the highest posts. His "dexterity" and ability to throw dust in people's eyes, however, allowed him to rise above the normal level for him. At the same time, Prince Lvov showed a completely non-aristocratic and even anti-aristocratic tenacity in achieving a new position and in keeping it in his hands. ⁴³⁶ Being very tight-fisted and stingy in personal pecuniary matters, he was exceedingly extravagant when it came to the public treasury. As the head of Zemgor, he became famous for his monstrous extravagance, declaring: "When it comes to the army, costs do not matter", irrationally spending the funds allocated to him, which often became an object of profit for his entourage.

Many other top leaders of Zemgor are like Lvov. At the head of the Zemgor Committee of the North-Western Front was V.V. Vyrubov, also a Freemason, a distant relative of Prince G.E. Lvov, his great favorite and friend of Kerensky. "As an organizer, Vyrubov was of the same type as Prince Lvov, but Vyrubov's shortcomings were as if under a magnifying glass. Prince Lvov himself spoke more than once about these shortcomings of Vyrubov. Vyrubov literally threw around state and public money, this aspect of the question did not interest him at all, and he even flirted with his contempt for the question of the value of this

or that enterprise.⁴³⁷ "The main thing is to start a business," Vyrubov taught his employees, "if you mess something up, it doesn't matter!" If the case succeeded, then his merit was attributed to Zemgor and his leaders, if not, it was explained by the intrigues of the government. "Uncontrolled throwing of money and purchases without regard for any prices," wrote S.E. Trubetskoy, "created great temptations for other weak souls. On the other hand, the contractors, sensing the possibility of huge profits, tempted some of the employees of the procurement apparatus with bribes." Troubetzkoy speaks very mildly about abuses, but in fact, bribery and fraud flourished in Zemgor.

It should be noted that relations between Zemgor and the Central Military-Industrial Committee were far from cloudless. There was a never-ending struggle between these organizations to obtain state money allocated to these public organizations to meet the needs of the front. There were periods when Zemgor refused to work together with the military-industrial committees,⁴³⁸ and the relations between Lvov, Guchkov and Ryabushinsky were very cool, and at times downright hostile. Everyone competed for the first place, for a fat chunk of state funds and lucrative orders. The acuteness of the struggle could not even be weakened by the "bureau" for the distribution of orders, which included representatives of these public organizations.

During the war, the Military Lodge, established no later than 1909 in St. Petersburg and headed by the head of the Duma Committee on Military Affairs A.I. Guchkov, intensified its activities. Its model was the French military lodges, the activities of which became widely known by the scandal with the "fishes", as the dossier cards on the officers of the French army were called. The dossiers were compiled by the Masonic lodges in the army and handed over to the "brothers" serving in the War Office, where, at their suggestion, the military leadership decided the fate of the officers on the basis of these "fishes." The scandal showed what a web of denunciations, slander and low intrigues the French army was entangled in. It turned out that at the beginning of 1903, the Freemason Captain Pasnier organized the Masonic organization "Military Solidarity", which set itself the goal of working for the "democratization" of the army. Members of the association were charged with the duty of keeping an eye on their comrades in the service, who did not belong to Freemasonry and enjoyed the reputation of the latter, and reported all their actions to a special

bureau of the Grand Orient of France, which collected and classified these denunciations. The Masons recorded all the data about the officers in the cards and gave them ratings: "cleric", "rabid cleric", "reactionary", "sends his children to the monks", "accompanies his wife to mass" and other "crimes" from the point of view of the Mason. A similar organization was created and headed by A.I. Guchkov. It included a number of prominent military commanders of the Russian army, with whom Guchkov had direct contact during his work in the Duma Military Committee. The Military Lodge consisted of the Minister of War Polivanov, the Chief of the General Staff of Russia Alekseev, representatives of the highest generals - Generals Ruzsky, Gurko, Krymov, Kuzmin-Karavaev, Teplov, Admiral Verderevsky and officers - Samarin, Golovin, Polkovnikov, Manikovsky and a number of other prominent military men.

It is quite natural that many military decisions in which members of this Masonic lodge participated were made with due regard for some collective secret directive and almost always in favor of the Allies, and therefore to the detriment of Russia's national interests.

The support of the Allies did not at all mean that the Russian Masons were subject only to the Charter of the "brotherhood" in everything. During the war, close ties were established between some Freemasons and German intelligence, reflecting their rare moral impurity.

For example, the well-known Cadet Mason Prince Bebutov spent the whole war in Germany, and it was not until August 1916 that he returned to Russia, and then it became clear that he was a German ^{agent and had} also participated in various dark machinations. Russian military intelligence established that Bebutov

"At the invitation of the Jews, he was at the head of a society for the relief of Russian subjects who remained in Germany after the declaration of war. In dealing with this matter, Prince Bebutov, together with the German Jew Kahn and the Russian Jew Vyaznensky, committed a number of abuses, such as: unfair distribution of allowances, giving them only to Jews, spending charitable money on revelry, and so on.⁴⁴⁰

The Social-Democratic Freemason N. D. Sokolov was friends with the prominent Leninist and paid agent of the German intelligence service, M. Y. Kozlovsky,⁴⁴¹ who was convicted of transferring "dirty money" to Lenin.

In order to divert attention from the real culprits of the defeat of the Russian army, the liberal-Masonic underground uses a tried and tested technique – a smear campaign against the government, trying to shift the blame completely onto it.

The government was not to blame for the defeat. In the pre-war years, it did everything possible to build national defense. Another issue is that too little time has passed since the Japanese war and the first anti-Russian revolution, which left bloody scars on the body of the Fatherland. Russia provided itself with almost everything it needed for defense. Allied armament assistance was negligible. It is not the fault of the Russian government that in such a short period of time after the great upheavals, under objective conditions, it simply did not have time to create the same stockpile of armaments as Germany, which was preparing in advance for a major war with almost the whole world. The ammunition shortage in the Russian army, about which the liberal-Masonic and left-wing press wrote so much, did not arise immediately, but as a result of fierce battles for many months, when the Russian Army actually fought both for itself and for the Allies, who managed to avoid active hostilities for a year and a half from the end of 1914 to February 1916. If the Allies themselves had found themselves in a similar situation, the result would have been the same.

The campaign against the government began from afar, with the fabrication of the case against Colonel Myasoyedov, the ultimate goal of which was to discredit the Minister of War, Sukhomlinov, who was on friendly terms with the colonel. The main actor here was a specialist in such matters, Freemason A.I. Guchkov. The first conflict between Guchkov and Colonel Myasoyedov occurred before the war, when the head of the military Masonic lodge slanderously accused Myasoyedov of espionage, was challenged to a duel for this and was forced to apologize for his slander. Colonel Myasoyedov was one of the leaders of the military service for the fight against the revolutionary movement in the army and, according to some reports, encountered Guchkov's subversive work in the field of the Masonic Military Lodge. The campaign that was unleashed by the liberal Masonic press against the colonel showed that he had hurt

someone's serious interests. As a result of the scandal and duel, Myasoyedov was removed from office, and the service itself was abolished for some reason. Perhaps this was what the Masonic conspirators needed.

The second act in the Myasoyedov case took place at the beginning of 1915, when, on the slander of a certain "German agent" (although it is not clear whether he was at all?), the colonel was arrested on charges of espionage and two weeks later hastily executed. At the center of the falsification were the same Guchkov and another Freemason, V.F. Dzhunkovsky, Deputy (Comrade) Minister of Internal Affairs, Chief of the Gendarmerie Corps, and Chief of Civil Counterintelligence. It was Dzhunkovsky who fabricated the case and then handed over to the military authorities of the Northwestern Front for "execution." People close to the case noted that it did not contain a single fact, not a single case of information transmission, or even a single specific date, and all of it gave the "impression of a fraud" or "gross forgery." ^{The} background of the events became clear immediately after the execution of Myasoyedov, when rumors began to spread in Russia about Myasoyedov's connection with the Minister of War Sukhomlinov, who was allegedly also involved in treason. Grand Duke Nikolai Nikolayevich took an active part in the intrigue against Sukhomlinov, seeking to make the Minister of War a scapegoat for his strategic mistakes and criminal indulgence in the harassment of the Allies. A campaign of groundless accusations of treason, treason, espionage, and bribery is being waged against Sukhomlinov. During the investigation, none of the accusations were confirmed, but in June 1915 the Minister of War was removed from his post and later imprisoned in a fortress. Sukhomlinov's name has become a household word in anti-government propaganda.

A new smear campaign against Rasputin, the so-called case of revelry at the Yar restaurant in Moscow, was also anti-government, anti-tsarist. Allegedly, during this revelry, the "outrageously drunk" Rasputin declared his intimacy with the Tsarina. As it turned out during the investigation, the case was fabricated on the instructions of the freemason V.F. Dzhunkovsky, and very rudely (the executors did not even bother to select false witnesses), and was based on the written testimony of the Moscow police chief subordinate to Dzhunkovsky, made a month after the events in which Rasputin allegedly participated. The liberal-Masonic underground attached great importance to this

campaign for the discrediting of the Tsar. Reports about this fake affair were published in almost all the newspapers, with the addition of various vile details. Upon receiving the results of the investigation, the Tsar immediately removed Dzhunkovsky from all high posts. However, he could not erase from the public consciousness the sordid rumors about his family, spread in an organized manner by the Masonic underground.

Chapter 37 Subversive work of enemy special services. "Demons in the service of Germany. — Bolshevik spies. - Polish separatists. — Ukrainian independents. "Sich traitors. Pro-German sympathies of the Jews.

At the end of 1914, Germany and Austria-Hungary found themselves in a difficult situation. Counting on a quick and victorious war, they miscalculated. Supply difficulties became acute. Their factories could not keep up with the growing demands of the front. And here the United States came to the aid of German militarism, placing huge military orders for Germany at American enterprises. However, this required large financial costs, which were provided by reducing food imports. The food crisis was growing, and in January 1915 bread ration cards were introduced in Germany.

Having failed to win the blitzkrieg and experiencing enormous difficulties, the Austro-German authorities sharply intensified the activities of their special services to carry out subversive work, mainly against Russia. In this work, all possible methods and techniques were used: from direct sabotage to the creation of an extensive network of German agents on the basis of anti-Russian revolutionary and nationalist movements to ideologically undermine the morale of the population and the Russian army.

As early as October 1914, the Russian intelligence service in Stockholm reported that "a center has been established at the German Embassy to direct the organization of German espionage in Russia, and agents are being sent to our borders especially intensively, not only to collect information of a political and military nature, but also to organize strikes and disorders in our factories, factories and other enterprises engaged in urgent work for the needs of our

army or having a significant need. of national importance. In addition, it became known that the Germans had sent agents to Baku to start oil fires and explosions." ⁴⁴³ Intelligence reports reported that "German agents are recruiting spies in Sweden from among Russian Jews coming from Germany, and many Russian Jews, having traveled to Russia for a short time, return to Sweden, apparently having fulfilled the assignment given to them, to receive a new one." ^[444] In any case, the intelligence service has established the exact fact that Russian citizens have visited the German embassy in a number of cases.

The German government is openly counting on the help of the Russian revolutionaries in the struggle against Russia. In order to strengthen the position of the German army, according to high-ranking officials of this country, "it is necessary to organize troubles in Russia. A popular uprising in Russia, which will be provoked by political agents, must be carefully prepared with the help of material means" and this plan Germany is carrying out. The Russian Intelligence Service, which has managed to penetrate the central Berlin Bureau for the supreme leadership of espionage in Russia, reports that the Bureau has as its task, on the one hand, to recruit people who can take upon themselves the task of arousing a revolutionary movement in Russia among all discontented classes of the population, and on the other hand, to blow up factories and plants and technical installations which serve the Russian Army. Already at the beginning of 1915, German spies made attempts to blow up railway structures and wagons with shells, in particular, an attempt to blow up tunnels on the Circum-Baikal Railway.

On April 20, 1915, the German secret services organized an explosion at the Okhta explosives factory. The force of the explosion was such that it could be heard for several tens of kilometers around. The plant was completely destroyed, hundreds of people were killed and wounded, and 43 people were missing, including all possible witnesses. ^{At} the same time, German agents were preparing explosions at the Tsar's palace and at the Foreign Minister's apartment. According to German intelligence, these explosions were intended to contribute to panic in Russia. ⁴⁴⁷

During the war, the Germans distributed a large number of provocative proclamations to Russian soldiers. For example, in one of them, in the name of the Tsar, who was allegedly removed from power, he was called upon to refuse

to obey the generals and to turn his arms against the lawful authorities; in another, on behalf of the Russian prisoners, they spoke about how happy they were in German captivity, and invited them to surrender in order to save their lives; the third, again in the name of the Tsar, called for an end to the bloodshed and to fight for peace.

Proclamations at the front were dropped at night from airplanes, and sent to the interior of Russia by mail from Sweden, where the nest of German espionage was concentrated.⁴⁴⁸

However, the most important tool of German and Austrian intelligence was anti-Russian ideological sabotage, the cadres for which were drawn mainly from the Bolsheviks and nationalists. We have already noted that work in this direction began even before the war, and already in its first months the traitors, under the direction of German agents, are diligently working off their money.

Immediately after the outbreak of the First World War, the Bolsheviks at their conference passed a resolution entitled "The Tasks of Revolutionary Social-Democracy in the European War," in which they openly advocated the "defeat of the tsarist monarchy and its troops." This resolution was adopted on the territory of Austria-Hungary, where Lenin was at that time.

The entire members of the Social Democratic faction of the State Duma, on Lenin's instructions, refused to vote on war credits, denouncing Russia's policy as imperialist. Moreover, these deputies, taking advantage of their position as deputies, traveled around Russia and called at workers' meetings to condemn the war, as if it had been unleashed by Russia and not by Germany. Their activities in wartime were openly criminal and treasonous. In October 1914, the government received information about the proposed convocation of a secret conference of representatives of Social-Democratic organizations to discuss measures aimed at the destruction of Russian statehood and the organization of uprisings and riots. On November 4, 1914, the police caught the participants in this secret meeting red-handed. Among them were five Social-Democratic members of the State Duma: Petrovsky, Badaev, Muranov, Samoilov and Shagov, as well as the anti-Russian journalist Kamenev (L.B. Rosenfeld). All of them were convicted by a public court, deprived of their rights and exiled to a settlement. Among other things, this conference adopted an appeal to the students, calling on them to betray their homeland and a new anti-Russian revolution: "The great

ideas of Pan-Slavism and the liberation of peoples from the power of Germany and Austria and their subjugation under the power of the Russian whip are clearly abominable and vile... Organise the masses, prepare them for revolution. Time presses. The day is near. Remember what happened after the Russo-Japanese War." The draft of the first proclamation, written by Lenin after the declaration of war, contained direct calls for the soldiers to exterminate the entire officer corps of the Russian Army.⁴⁵⁰

In the winter of 1914-1915, the Russian Social-Democrats, together with their foreign "comrades-in-arms," determined their position on the war. They categorically reject the slogan of defending the Fatherland and call for Russia's defeat in the war and the unleashing of civil slaughter. The newspaper *Sotsial-Demokrat* (Geneva) of March 29, 1915, quotes the resolution of a conference of the R.S.D.L.P. sections abroad held in Switzerland. It states plainly that the transformation of the present "imperialist" war into a civil war is the only correct slogan. The revolutionary demons cynically declare:

"In every country, the struggle against its own government, which is waging an imperialist war, must not stop at the possibility of the defeat of that country as a result of revolutionary agitation. The defeat of the government army weakens the government, contributes to the emancipation of the nationalities enslaved by it, and facilitates civil war against the ruling classes. In the case of Russia, this is especially true. Russia's victory entails an intensification of world reaction, an intensification of reaction within the country, and is accompanied by the complete enslavement of the peoples in the territories already conquered. For this reason, the defeat of Russia under all circumstances appears to be the lesser evil."⁴⁵¹

This treacherous idea, developed by the German secret services, is being assiduously developed by the Bolshevik-Leninists.

Russian intelligence abroad brings more and more facts of the participation of the Social-Democrats in subversive work against Russia. For example, in the summer of 1915, there is evidence that the well-known German socialist F. Scheidemann told Abram Kogan, editor of the Jewish Social-Democratic newspaper *Vorwärts*, published in New York, that "propaganda among Russian prisoners is being carried out successfully."⁴⁵²

In the autumn of 1915, Lenin sent an appeal to the Petrograd Committee of the R.S.D.L.P. from a certain "International Bureau of Socialist Youth," which existed with German money, calling for the organization of uprisings and disturbances. The appeal called for "supporting the slightest attempts to resume the revolutionary struggle of the proletariat." "The time has struck. The second winter campaign will lead the people in all the belligerent countries to confusion and insurrection, and this must be used for conscious revolutionary purposes. Although the appeals seemed to be addressed to all the belligerents, they were distributed only in Russia or among Russian citizens. Thus, in the same autumn, L. Trotsky and the leader of the Socialist-Revolutionaries, V. M. Chernov, made a tour of Swiss cities, where they arranged interviews among Russian citizens, agitating them for an end to the war in the spirit of the plans of the ^{German staff in} Lenin's formulations.

The center of the Germanophile movement of the Russian revolutionaries in Paris was the daily newspaper *Nashe Slovo*, in which Trotsky and Kollontai played a leading role. This newspaper, according to Russian intelligence, existed on German and Austrian money, received through Lenin's comrade-in-arms, the Jew Rakovsky, who was a paid Austrian agent. ⁱⁿ Zurich and Geneva, the Russian Social-Democrats formed groups of "Friends of *Nashe Slovo*." It was from these "friends" that German intelligence selected its cadres for subversive work in Russia. ⁴⁵⁶

The Police Department knew from the very beginning of the war that "the defeatist trend headed by Lenin was inspired by the Austrian government in order to achieve success in the war with Russia." ^{However}, the Russian police, after the malicious liquidation of its most valuable agent in Lenin's entourage, Malinovskiy, by the Freemason V.F. Dzhunkovsky, did not know everything. Too late, she learned of the role of the German espionage center against Russia, led by the fiery revolutionary Parvus. During the war, although Parvus was considered a Russian subject, he freely traveled around Germany, visiting other countries of German orientation. In Sofia he spoke at a large meeting where, according to Plekhanov, he argued that it was in the interests of civilization and revolution that it was desirable for Germany to defeat Russia. As an ardent Russophobe, Parvus asserted that the triumph of socialism in Russia could be achieved only as a result of the victory of Germany, since only Germany was the

bearer of high culture and only she was highly developed economically. ^[459] Parvus organizes, with German money, the socialist journal Kolokol, in which he actively works to transform socialists into agents of the Austro-German secret services. A special emphasis is placed on nationalist Jewry. In his journal, he argues, in part, that "Europe is unjustly divided among nations. Some have too much land, while others have little. I commend this problem to the attention of those Israelites who make internationalism the starting point of their political considerations." ⁱⁿ this way, Parvus instructs the Jewish nationalists to wage a struggle against Russia, which "unjustly has a lot of land," at the expense of which many of the problems of Jewish nationalism can be solved.

During the war, the Bolshevik-Leninists were, as it were, under the protection of the German secret services. From the very beginning they were particularly helpful and courteous to Lenin and his supporters. At the beginning of the war, Lenin and Zinoviev were accidentally arrested as Russian citizens on the territory of Austria-Hungary and immediately released by order of the Austrian Minister of the Interior. Russian Bolsheviks who found themselves on Austrian or German territory were immediately released when their affiliation with Lenin's party was established. For example, N. Bukharin, who was arrested in the Tyrol by the Austrian police, was immediately released when he declared himself a supporter of Lenin. ⁴⁶¹

The activities of Parvus's spy center were also carried out in Turkey, where he gathered the forces of Armenian and Georgian nationalists and revolutionaries, urging them to fight for separation from Russia. Parvus's provocative activities in Turkey became known to many socialists after a series of exposés by the former deputy of the State Duma, the socialist Aleksinsky. As a result, in May 1915, Parvus left Constantinople and came to Zurich, staying in a first-class hotel and registering under the name of Dr. Gelfand. Rumors of Parvus's arrival in Zurich spread rapidly among the Russian revolutionaries in Switzerland. "There was talk that Parvus had a huge amount of money on his hands, which was quickly confirmed." A certain Mrs. Groman (an "internationalist" who had previously worked in the Petrograd Social-Democratic organization under the nickname "Volna"), who was a member of the Zurich anti-Russian group for the promotion of Nashe Slovo, headed by L. D. Trotsky, told everyone that she had received 10,000 francs from Parvus, and that she had accepted money and a number of

other "internationalists." According to Alexinsky, rumors then spread in Zurich that Parvus was staying in Zurich on his way to Copenhagen, that he intended to devote his time there to scientific work on the war, with the intention of concentrating in his hands all the socialist literature on the war published on our planet. It was reported that for this grandiose undertaking Parvus would organize a group of writers in Zurich, which he intended to take with him to Copenhagen. The names of the persons to whom Parvus had addressed and the names of those who had already agreed to go with him were circulating in Zurich. Among them were Groman, A.G. Zurabov (organizer of the Nashe Slovo (Nashe Slovo) (Nashe Slovo) (former deputy of the Second State Duma) and his wife, Perazich (an internationalist and a Nasheslovets), and G.I. Chudnovsky (a contributor to Lenin's press and Nashe Slovo).^{Incidentally}, Chudnovsky published two articles in Nashe Slovo in which he "proved" that Russia had nothing to fear from German domination, because, having conquered Russia, German capital itself would take care of its economic well-being. All the socialists who collaborated with the German agent Parvus understood perfectly well where he got the large sums of money to support a group of writers. The same Chudnovsky cynically confessed to one of his comrades: "Yes, it is not good that I am going with Parvus. And if I had a name, for example, if I had been Martov, I wouldn't have gone. But I'm an ordinary, simple person, and I'm going."⁴⁶⁴

Parvus selected employees from among similar enemies of Russia, capable of any crime against the legitimate Russian government. For example, even before Parvus's arrival in Zurich, Groman was connected with a dirty enterprise of the German secret services, organized with German money to organize a "revolution" in the Estonian region.⁴⁶⁵

During the war with the Germans, Russian citizens, employees of Parvus - Zurabov, Perazich, Groman - moved freely around Germany.⁴⁶⁶

5... On September 8, 1915, an "International Socialist Conference" was held in Zimmerwald (near Bern), which was attended by mostly unauthorised representatives of various socialist parties from Holland, Switzerland, Sweden, Norway and Russia, who were pro-German. Suffice it to say that Russia was "represented" by Lenin, Trotsky, Martov, Chernov, Axelrod, Bobrov; Poland - German spy Hanecki; Romania - Austrian spy H. Rakovsky. All these representatives declared themselves to represent the will of the working people

of the world and called on them to fight at all costs against the war. However, they began to "fight for peace" only in countries with an anti-German orientation, and only in Russia in reality. In December 1915, the anti-Russian magazine "Letopis" was published under the editorship of M. Gorky, imbued with the spirit of treason to the Motherland.

In parallel with Zimmerwaldsky, in September 1915, a conference was held in Geneva of leaders of the RSDLP and the Socialist-Revolutionary Party, which advocated participation in the defense of the country and rejected the defeatist slogans of the Zimmerwalds.

However, the position of these "defencists" was rather dubious. While agreeing on the need to defend their country against an external enemy, these revolutionaries considered it possible to continue and even intensify the struggle against the government. The documents of the conference stated, in part: "The liberation of Russia from the internal enemy (the old order and its defenders), achieved in the process of her self-defense against foreign invasion, is a great goal to which all particular tasks and all secondary considerations must be subordinated.

In order to achieve this aim, revolutionary democracy must in no case neglect the efforts of those social elements who are or may be in opposition to our old order and who could be useful in one way or another in the solution of this task. Our striving for victory over the external enemy must be supplemented by the striving to isolate the internal enemy, i.e., all the supporters of tsarism. ^{Thus}, while calling for the defense of the country, the Socialist-Defencists nevertheless continued to fight against the government, which was the organizer of this defense. In this contradiction lay the anti-people, anti-Russian character of the socialist movement in Russia.

The Socialists-Defencists publish the weekly newspaper *Prizyv*, the editors of which include, among others, G. V. Plekhanov, G. A. Aleksinsky, N. Bunakov, and the freemason N. D. Avksentiev.

In the first months of the war, the German authorities set up a committee under the General Staff for the "liberation" of the peoples of Russia. This committee issued a mass of leaflets addressed to "Ukrainians," Poles, and Jews, whom the German authorities wanted to oppose to the rest of Russia.

In order to provoke unrest in Russia, especially in the provinces of Little Russia close to the front, the Austrian and German authorities, through their agents, created and supported various "socialist" and "revolutionary" organizations. One of the first such organizations was the Union for the Liberation of Ukraine, which really fought, of course, not for the "liberation" of Little Russia, but for its annexation to Austria.

A prominent role in the anti-Russian work of Austria-Hungary belonged to the so-called Uniate Church, most of whose "bishops" were paid agents of the Austrian special services and in every possible way sought to tear the lands inhabited by the Little Russians away from Mother Russia. The Uniate metropolitan A. Shcheptytsky, an obsequious servant of the Pope of Rome and the Austro-Hungarian authorities, advocates the separation of Little Russia from Russia and the transformation of the Little Russian provinces into an Austro-German colony. In a secret note dated August 15, 1914, he proposed to the Austro-Hungarian monarchy to "resolutely separate from Russia" the Little Russian provinces, to appoint a hetman from among the Austrian officers, to introduce Austrian legislation, and to "separate the Ukrainian Church from the Russian Church as thoroughly as possible."⁴⁶⁸

As soon as the First World War broke out, anti-Russian activists in Galicia created the "Great Ukrainian Soviet," composed of representatives of various anti-Russian Austro-German parties. This council founded a branch of the Union for the Liberation of the Ukraine under the leadership of the Austrian agent Skoropis-Ioltukhovsky,⁴⁶⁹ which began its activities in Lvov, but after its occupation by Russian troops transferred it to Vienna. The alliance was financed by the Austrian authorities and had no independence, carrying out the anti-Russian instructions of the Austro-German authorities. He issued proclamations in various languages and a Ukrainian newspaper in German. In fact, this Union consisted of several emigrants, natives of Little Russia. One of them is Mikola Trotsky, an agent of the Vienna political police. Among his comrades-in-arms were several persons who had been expelled from the Ukrainian Workers' Social-Democratic Party.⁴⁷⁰

The main activity of the Union for the Liberation of Ukraine took place in Switzerland, where the majority of Russian political emigrants were concentrated and where the leaders of the League found agents for anti-Russian

work for German and Austrian money. The Union proposed, in particular, to the Caucasian Group of Socialists in Geneva, "to take advantage of the present world war for the liberation of the oppressed nations of Russia. The intermediary of the Alliance promised the group all the necessary material means and noted that the League was acting under the protection of one of the belligerent powers (Austria) and received financial subsidies from it, because the defeat of Russia and her allies was in the interests of this power. An agent of the Union, a certain Lyubarsky-Pismenny, appeals to Russian writers living in Switzerland to write pamphlets and proclamations against Russia for money.⁴⁷¹

The Union for the Liberation of Ukraine created two parties: one established in Vienna under the name of the Ukrainian Union of the Social-Revolutionary Party, the other in Constantinople under the name of the Social-Democratic Ukrainian Party. The latter even had a printing house in Constantinople. Among the publications of this printing house, proclamations and pamphlets of the notorious German agent Parvus stood out. These proclamations, printed in Russian and Ukrainian, praised the Kaiser and invited Russian socialists to betray their homeland.⁴⁷²

Yan Urzyn-Zamaraev from Kyiv published the press organ "Ukrainian Ears of Corn". This traitor worked in close contact with a certain Naperalski, a Polish member of the German Parliament, who, for German money, published a number of Germanophile organs in the Polish language in areas occupied by the German army. According to Russian intelligence, Zamaraev received money through Naperalsky to seize the Polish newspaper "Kiev Ezhednevnik" in order to give it a Germanophile direction. Zamaraev was one of the main German agents who carried out an active anti-Russian campaign in Kiev and the southern Russian lands.

The anti-Russian activities of the Ukrainian independentists relied on student "hromadas" and Ukrainian clubs in Kiev, Odessa, Kharkov, and Petrograd, and were carried out through agents and confidants of the Uniate metropolitan Shcheptytsky and professor M. S. Hrushevsky of the University of Lvov,⁴⁷³ who also received money from German and Austrian intelligence.

Among the Russian prisoners of war, German and Austrian agents carried out special work to identify the inhabitants of the Little Russian provinces, concentrating them in separate camps, where they were provided with better

living conditions. The German and Austrian administrations form an organization called the Sich Administration. Those who refused to join it were oppressed in every possible way, sent to hard labor.

Witnesses said that all those who signed up for the Sich had a freer and better life than other prisoners of war. They were given a shop, they began to distribute the products they received among themselves, started their own kitchen, studied military formation, gymnastics, and had their own "officers". They received a "zhovto-blakit" flag and a special "Cossack" uniform — "wide trousers with red stripes, a yellow shirt, a blue tuzhurka with ruffles at the back, a hat tapering upwards with a three-pronged cockade stuck to it." However, they wore these clothes only on holidays and during parades. In return for their service to Germany, they received the right to help German soldiers to guard Russian prisoners of war,^{i.e.}, they were ordinary traitors, like the future fascist policemen.

Later, the Germans organized the 1st Ukrainian Taras Shevchenko Regiment from these traitors. The traitors were given Austrian uniforms with two green cords on a headdress with a cockade on the right side (Austrian kepi) with the letters U.Z.S. (Ukrainian Zaporozhye Sich), yellow and blue buttonholes, put on full rations and a maintenance of 15 marks. Traitorous soldiers were used by the Germans exclusively for dirty espionage work, for the transmission of proclamations, appeals and newspapers of the Ukrainian direction to the Russian trenches.⁴⁷⁵

Special work on the training of traitors was carried out in the prisoner-of-war camps in Freistadt in Austria and Rastadt in Germany, where about 7,000 Little Russian prisoners were concentrated, who were systematically processed by activists of the Union for the Liberation of Ukraine, who were in the service of Austrian and German intelligence. By means of deception and bribery, the "independents" instilled in the Little Russians the idea of "liberating Ukraine from the Russian yoke." The idea of separating Ukraine from Russia and creating a separate Ukrainian Kingdom under the protectorate of Germany, which would occupy the right bank of the Dnieper and give "freedom" to Ukraine, was carried out. Prisoners of war who accepted this idea were released from the camp, supplied with money, and sent to Russia to conduct agitation in an "independent spirit."⁴⁷⁶ as well as sabotage work in the rear of the Russian troops.

On the whole, the "independent" movement was formed by the German and Austrian secret services from the scum of the Russian people, various adventurers, crooks, swindlers and simply criminals who fled from judicial responsibility in Russia.

For example, M. Zalizniak, an undergraduate student at the University of Kiev and an employee of several Ukrainian newspapers in Lvov, organized the Ukrainian Socialist Revolutionary Party and, allegedly, on behalf of all the revolutionary parties of Ukraine, entered into negotiations with the Austrian government and promised it "uprisings and revolution" in Russia, as well as espionage assistance to the military authorities of Austria. M. Zalizniak promises the Austrian government that "he will direct the entire revolutionary movement in Russia, transfer Austrian money to the Russian and Ukrainian revolutionary organizations, unite all the revolutionary parties of Russia to help Austria, send propagandists and agitators to Russia -- in a word, prepare with the help of Austrian money an armed uprising and a workers' revolution in Russia." ^{As} G. A. Aleksinsky, a deputy of the Second State Duma, wrote, Mikola Zalizniak gathered in Vienna around himself and Austrian money a dozen drunkards and swindlers from Galicia and Bukovina, who willingly agreed to play the pleasant role of revolutionaries on the government's payroll. Swindlers sent fantastic news to Austrian and Turkish newspapers about revolts, uprisings, strikes, and political trials in Little Russia, asserting that the whole of Russia would soon burst into a revolutionary conflagration.

In Poland, which was under German occupation, the invaders, with the help of their special services, put together a "movement for separation from Russia" and the creation of an "independent" Polish state under the protectorate of Greater Germany. At the same time, the Germans created a phony "Polish" party in Warsaw, which, in the name of the Polish people, renounced Polish lands in Prussia. Poland should become, as it were, one of the German principalities, with its own king, but elected from the German dynasty.

Anti-Russian sentiment was spreading mainly among the Polish intelligentsia and among the professional politicians, while ordinary Poles rarely held such sentiments and were closer to Russia than to Germany. ⁴⁷⁸

In Krakow, the Germans put together a Polish "Supreme National Committee", which included representatives of all Polish political parties. One of

the main goals of this committee was to develop a nationalist policy at the behest of the Germans, as well as to search for traitors who volunteered for the Galician Polish Legions.⁴⁷⁹

In the first months of the war, German espionage near the front lines assumed menacing proportions. The Russian intelligence services established that the Germans were recruiting their spies primarily among the shtetl Jews of Galicia and in the Russian regions adjacent to the front. Under these conditions, instead of an active struggle against real spies, the Russian military authorities are carrying out a completely unjustified measure to evict the entire Jewish population from the frontline zone. The evacuation was carried out under the threat of the death penalty in 24 hours, but the most erroneous was to the inner provinces of Russia. About half a million evacuated Jews, who filled many large Russian cities, became a source of cadres for subversive anti-Russian work.

Taking advantage of the anti-Russian sentiments of the Jews, the German secret services issued leaflets, calling on them to revolt against the legitimate Russian regime. "Jews of Russia, take up arms! – said one of them – Help drive the Muscovites out of Poland, Lithuania, Belarus, Volhynia, Podolia! Freedom is coming from Europe."

Chapter 38 The king assumes supreme command. — Russian victories in 1916. Russia's decisive role in the defeat of the German bloc. "The aggressor asks for peace.

The Tsar's regular visits to the army in the field convince him more strongly that the situation with the leadership of the troops is not good. Having given Grand Duke Nicholas Nikolayevich the supreme command, he did not consider it possible to tie his hands in the development of strategy. In the summer of 1915, however, the situation at the front became threatening. The erroneous strategy of the war, which caused Russian troops to die because of the selfish attitude of the Allies, is becoming disastrous for Russia. Nikolai Nikolayevich himself was not inclined to admit his mistakes, but sought to shift the blame for them to others, in particular to the Minister of War Sukhomlinov and even to the Tsar

himself. Moreover, in the first half of 1915, the Headquarters of the Supreme Commander-in-Chief became the center of intrigues against the Tsar. The Supreme Commander-in-Chief, Nicholas Nicolaievich, who apparently had not yet given up the idea of the Galician or Polish throne, summoned the ministers over the Tsar's head, demanding their account, and tried to dictate to the Tsar new appointments of the highest officials.

In order to save the situation, the Tsar decided to take full responsibility and on August 23, 1915, he took over the supreme command, and Grand Duke Nikolai Nikolaevich was sent as a viceroy to the Caucasus. Chief of Staff Yanushkevich leaves with him.

The Tsar's first order to the Army and Navy was as follows:

"On this date, I have taken upon Myself the command of all the land and sea forces in the theater of war.

With firm faith in God's mercy and with unshakable confidence in the final victory, let us fulfill Our holy duty of defending the Motherland to the end and will not disgrace the Russian land.

Nicholas." ⁴⁸⁰

Assuming supreme command, the Tsar had no doubt of ultimate victory. Attempts by most ministers to dissuade him from this decision were met with his firm confidence. He understood that success would cover all difficulties and put all enemies to shame, and Russia would become all-powerful. ⁴⁸¹

The new Stavka is located in Mogilev. This is where the country is governed, where ministers come to make reports, where the Council of Ministers gathers.

Before leaving for General Headquarters on August 22, the Tsar opened the Special Conferences, new advisory bodies consisting of elected representatives from both chambers and public organizations, presided over by ministers responsible for this or that area of state work. The purpose of the Special Meetings is to discuss issues related to the conduct of war. With this step, the Tsar sought to attract the widest circles of the public to the cause of defending the Fatherland, hoping that they would show the same patriotism as himself. However, as further events showed, the friendly work in these meetings did not

work out because of the openly hostile position of many public figures, who tried to use them to undermine the tsarist power.⁴⁸²

By the time the Tsar took command, the old cadre officers, who had been brought up in the traditions of patriotism and sacrificial service to the Motherland, "as a result of significant losses in battles, had become only a small percentage compared to the new officers, who had been called up under the banners during the war and had gone through a different school in the sense of a critical attitude to traditional ideas about the state structure and order." The command staff of this new officer corps was permeated with a civilian spirit in the worst sense of the word, reflecting to a greater extent the interests of the intelligentsia, devoid of national consciousness, who considered the army to be some kind of alien mechanism for suppressing the people's will, an instrument of despotism.

In the first months, the Tsar had to work with the Minister of War Polivanov, who was appointed to this post on the recommendation of Grand Duke Nikolai Nikolaevich. This minister was a Freemason, a member of the Military Lodge and was on close terms with A.I. Guchkov. ^{Polivanov} concealed his true convictions under a mask of devotion to the Tsar, while at the same time taking part in all the intrigues and conspiracies against him. But, perhaps, the most important mistake of the Tsar was the appointment of General M.V. Alekseev, who, like Polivanov, was a member of the Masonic Military Lodge, as Chief of Staff of the General Headquarters.

With the arrival of the Tsar at Stavka, the Eastern Front was divided into three fronts: the Northern Front covered Petrograd, the Western Front covered Moscow, and the Southwestern Front covered Kiev. In addition, there was the Caucasian Front. After studying the military situation, taking into account the possibilities of supply, the new leadership of Stavka decided to prepare a decisive offensive only in March 1917, directing all the forces of the attack against the Austro-Hungarian army. This decision allowed the Russian troops to catch their breath after the exhausting battles of 1915, make all the necessary preparations, and accumulate stocks of weapons and ammunition.

However, the activities of the Allies forced the Russian plans to change again. In the autumn of 1915, the well-known French politician Paul Dumer arrived in Russia, followed in January by two more representatives of the French

government, A. Thomas and R. Viviani, all three Freemasons, who, through both official and Masonic channels, began to influence the Russian command, persuading it to continue the fight, as they said at the time, "to the last drop of the blood of the Russian soldier." Dumer obtained the consent of the Russian government to send Russian soldiers to France in exchange for armaments, expecting to receive 300,000 men. The Tsar was a resolute opponent of such an exchange. Nevertheless, he was persuaded by his Masonic entourage, and he agreed to the formation of one brigade of 10,000 men, and later three smaller brigades, which fought on the Salonika and Western fronts, becoming an example of true soldierly valor for the French army.

In addition, the allies literally begged Russia for food supplies on a large scale. In 1916, Russia provided France and England with a consignment of wheat worth 15,000,000 poods. Moreover, wheat is transferred at cost at a loss to itself. Nevertheless, France sent two high-ranking Freemasons to Russia, R. Viviani and A. Thomas, who obtained a significant discount, for which the head of the Ministry of Agriculture, G.V. Glinka, received the Order of the Legion of Honor from the French government.⁴⁸⁴

The threat of the defeat of the French army at Verdun, which was unable to hold the front despite a year and a half respite, puts the Russian Army in a difficult position. Almost without preparation, in the unfavorable weather conditions of March, Russian troops conduct an operation to rescue the allies. The offensive was carried out by the left flank of the Northern Front and the right flank of the Western Front, by the forces of the 5th, 1st and 2nd armies in the direction of Kovno. Intense fighting unfolded in the Dvinsk area. However, this operation, which cost the Russian Army 78,000 men, was soon canceled. Nevertheless, the position of the French improved, as the German command was forced to gather about six corps to the site of the Russian breakthrough.

The next offensive of the Russian Army is also undertaken at the request of the Allies. In early May, the Austrians defeated the Italian army in Trentino. The Allies demand that the Ruhr General Headquarters save the situation: the Italian King addresses the Tsar with a personal message. On May 22, the Russian troops of the Southwestern Front under the command of General Brusilov overthrew the enemy's resistance in the Lutsk area, advancing 80... 120 km. To overcome the well-fortified positions of the enemy, Brusilov used innovative methods of

battle. The Austrian army suffered a crushing defeat. The enemy's losses amounted to more than a million killed and wounded and 400,000 prisoners (the losses of the Russian Army were three times less). The Russian offensive drew 11 German divisions out of France and 6 Austro-Hungarian divisions out of Italy. Under the influence of the success of the Russian army on the side of the Entente, Romania also entered the war. Her troops were very weak. Therefore, the Romanian front, which soon appeared, was held by the forces of the Russian army, drawing about 50 enemy divisions to itself.⁴⁸⁵

On the Caucasian front, too, the Russian Army achieved great successes. In February-July 1916, it captured Erzurum, Trebizond, Erzincan and penetrated into the territory of Turkey for 250 meters. 300 km. In Persia, Baratov's Cossack Corps occupied the area of Kermanshah and moved in the direction of Mosul to meet the British troops in Iraq. However, the British, fearing the strengthening of Russia's position in the region, refused to act together with the Russians, and Baratov's success was not consolidated.

The Russian Army played a decisive role in the struggle against the German bloc. Almost every German offensive on the Western Front ended in the defeat of the Franco-British troops, who showed low combat capability, and only the intervention of Russia each time saved the Allies from final defeat. The total length of the Russian fronts from the Baltic to the Black Sea and beyond (including the Caucasian Front) reached more than 2,000 km. In the battles with the aggressor, the Russian army put out of action about 2 million Germans, about 3 million Austro-Hungarians, and several hundred thousand Turks killed, wounded, and captured. These huge losses undermined the enemy's strength, making him almost incapable of further active fighting.

In stubborn battles, the Russian Army liberated from Austrian occupation vast territories of historically Russian lands in Volhynia, Galicia, and Bukovina (30,000 square versts). In the Caucasus, it penetrated deeply into the borders of Turkey, on the Anatolian plateau.

During the war years, the combat power of the Russian Army increased dramatically, primarily due to an increase in military production. The production of rifles doubled, machine guns 6 times, light guns 9 times, heavy guns 4 times, and gun shells 16 times. Many special railways have been built for the transfer of

troops, and the Murmansk railway has been built with a length of more than a thousand kilometers.

Recently published documents of the German Foreign Office show that the desire to conclude peace appeared in the German leadership at the end of 1914. The Department of Foreign Affairs proposes to the German Emperor "to drive a wedge between our enemies and to achieve a separate peace with one or the other enemy as soon as possible."⁴⁸⁶

At the end of 1915, the Russian Minister of the Imperial Court, Fredericke, received a letter by mail from the Minister of the Prussian Court, Eilenburg (apparently abandoned by German agents), in which he expressed his wishes for an end to the war. Eilenburg presented his letter as a private initiative and suggested that the terms on which peace could be concluded should be ascertained before the formal negotiations.

Fredericke took the letter to the Tsar, who passed it on to the Minister of Foreign Affairs, Sazonov, through General Mosolov. As the latter believed, this letter was undoubtedly inspired by Wilhelm. It is clear to anyone who knows William's court that none of his entourage would have dared to take such a step without his knowledge. The letter made it clear that Germany was interested in a speedy peace. The Foreign Minister prepared a reply from Fredericks to Eilenburg to the effect that peace negotiations were permissible only between all the Allies. Therefore, if Germany's wishes are sincere, she should make the same proposals to the Allies. The Emperor, having read the draft reply to Eilenburg, said that it would be better not to write this either: "Otherwise they will cling and write again," and the letter was left unanswered.⁴⁸⁷

However, the Germans made attempts to conclude peace with Russia once again, through M.A. Vasilchikova, who was caught in Austria by the war and found herself in the position of internee. She was released after offering to mediate peace. At the invitation of Berlin, Vasilchikova went there, saw Yagov there, and came to Petrograd with a note to be handed over to the Tsar. This note, an anonymous letter written by Vasilchikoff under dictation, contained an exposition of the German Government's view on the necessity for Russia to return to the old traditions of friendship with Germany, pointed out that the British, who had imposed this war on Russia, would betray us, and ended with

the threat that if we did not meet friendly advice, we would learn the full weight of the German hand.⁴⁸⁸

There is also a well-known case of the Germans searching for ways to conclude peace through a foreign delegation of the State Duma, headed by the future Minister of Internal Affairs Protopopov. It happened in Stockholm at a secret meeting, where, by coincidence (or not?) lived a well-known Moscow intriguer, Cadet Prince D.O. Bebutov.⁴⁸⁹ In addition to Protopopov and Count Olsufiev, the immediate participants in the meeting were F. Warburg, O. Aschberg, Pollack (Pole), and Gurevich (the Mazut Society in Poland).

The main role in the meeting was played by Fritz M. Warburg, 37, a "food consultant" at the German consulate in Stockholm. Warburg was the youngest of a dynasty of world bankers (the bank was founded in Germany in 1798), known to the whole world for their large financial transactions. His older brothers, Felix and Paul, moved to America in 1890, where they took up a major position in the banking house of Kuehn and Lob (Felix was married to Loeb's daughter, and Paul was married to the daughter of Jacob Schiff, head of Kuhn and Lob; he was vice president of the Washington Federal Reserve Board during the war).⁴⁹⁰

Another important person at this meeting was "a major (Swedish) Jewish banker, O. Aschberg."⁴⁹¹

In February 1916, the Japanese ambassador in Petrograd had a meeting with the German minister in Sweden, Lucius, who asked "for the assistance of the Japanese government in concluding peace." This "note" was immediately handed over to Sazonov by the Japanese ambassador.⁴⁹²

At the end of November 1916, the German government issued a note in which, in effect, it made a proposal for peace. In a December order to the army, the Russian Tsar rejected this proposal, declaring that the time for peace had not yet come, since "the achievement by Russia of the tasks created by the war, the possession of Constantinople and the Straits, as well as the creation of a free Poland out of all its three now disparate provinces, has not yet been assured." Russia, plunged into war by the aggressive aspirations of Germany and Austria-Hungary, suffered enormous sacrifices in the battles imposed on her, received the sacred right to liberate the historical Russian lands and to erect an Orthodox cross on Hagia Sophia in Constantinople. By the beginning of 1917 the

Russian army was a formidable force, well supplied with arms and ammunition. It was ready for a decisive spring offensive against the enemy. The morale of the army was quite high. In November 1916, the Tsar visited the People's House in Petrograd, where 20,000 Knights of St. George gathered. The meeting was very warm. The Tsar distributed gifts, and thousands of eyes of Russian heroes looked at him with devotion, admiration and adoration.

In 1916, when the victorious outcome of the war for Russia seemed to be a foregone conclusion, the Holy Synod discussed the question of who would own Constantinople, and if it became part of the Russian Empire, what to do with the Ecumenical Patriarch, whom it would be difficult to subordinate to the Holy Synod, and at the same time "awkwardly and make the supreme head of the Russian Church." An opinion was expressed that he should be left with the title of Exarch of Constantinople with subordination to the Holy Synod, as happened with the Georgian Catholicos in his time.

Archbishop Anthony (Khrapovitsky) came up with his own project to resolve this issue. He believed that Russia's task in this region was not only the liberation of Constantinople, but also the Holy Sepulchre, Golgotha, Bethlehem, Damascus, Beirut and all Orthodox dioceses in general. Archbishop Anthony believed that Russia should restore the Byzantine Empire by uniting Greece with Constantinople (Constantinople) under the temporal authority of the Greek autocrat and under the spiritual authority of the Ecumenical Greek Patriarch. Russia was to take possession of a wide ribbon of land from the South Caucasus to Damascus and Jaffa, as well as Syria and Palestine, discovering the shores of the Mediterranean Sea and connecting it with the Caucasus by rail. Archbishop Anthony proposed to organize the resettlement of Russian peasants and artisans to Syria and Palestine, "clearing for them both deserts and Mohammedan settlements, which, however, themselves will quickly begin to empty under Russian rule."

"If this is done," he believed, "then in less than ten years the whole of Palestine and Syria will be converted into the province of Vladimir or Kharkov. Our people will rush to settle in the country where our Saviour, His Most Pure Mother, Apostles, Prophets and Martyrs lived. There will be room for purely Russian culture, for Russian speech, for

Russian commerce and industry, in particular, the last two branches will flow in abundant lava along the Volga and the Caspian through the Caucasus to the Mediterranean Sea and back. The wilderness will flourish again, like a land flowing with "honey and milk," and every Russian Christian will consider it his duty to go to venerate the Life-Giving Sepulchre once in his life; even our bars and ladies will forget about Carlsbad and Paris and will know Jerusalem, Bethlehem, Nazareth. It is then that Russian self-consciousness will awaken with all its might; science and poetry will proclaim to the world the feelings and prayers of the Russian soul, and the hopes of the last Ruriks and the first Romanovs will be fulfilled that the Muscovite Tsardom is destined to be the Third Rome, and that there will be no Fourth Rome." ⁴⁹⁵

"Treason and cowardice and deceit are all around"

Chapter 39 The Driving Forces of the Second Anti-Russian Revolution. — World Behind the Scenes. — Russian Freemasonry. Socialist and nationalist circles. — 100 million for the revolution.

The driving forces of the second anti-Russian revolution were world Freemasonry, the Russian liberal-Masonic underground, as well as socialist and nationalist (primarily Jewish) circles, which were active during the war at the expense of the German and Austrian special services, as well as international anti-Russian centers.

World Freemasonry gave tone to the revolution, sanctified it with its authority, and, when necessary, allocated money. The army of this revolution was made up of members of socialist and nationalist parties, fueled by German money. But its real, albeit unofficial, headquarters and think tank was the liberal-Masonic underground, which aimed at overthrowing the existing state system and disintegrating the Orthodox Church. In their circle, the Russian

Masons did not hide this, viewing the Masonic organization as "a center for gathering revolutionary (i.e., subversive anti-Russian) forces." In 1915-1916, Masonic lodges prepared reports on the topic "On the Role of Freemasonry in the Revolutionary Struggle." The secretary of the Supreme Soviet of Russian Freemasons, A.Y. Galpern, considered this secret organization as a center for coordinating the actions of various political parties in the struggle for the overthrow of the tsarist power.⁴⁹⁶

World Freemasonry was primarily concerned about the sharp rise of Russia as a result of its decisive role in the victory over the German bloc. By that time, Russia had a huge military and economic potential, far exceeding the capabilities of its allies. A victorious end to the war, which was obviously expected by the summer of 1917, meant that Russia was acquiring a special role both in Europe and in the world in general. As a result of the war, it was to receive the historical Russian lands that had previously belonged to Austria-Hungary, and it established its control over the Balkans and Romania. Germany lost the Polish lands, which were united with the Kingdom of Poland into a single independent state under the scepter of the Russian Tsar, and, finally, Constantinople and the Straits, a strategic point of influence in the Middle East and the Mediterranean, became Russian. Such a strengthening of Russia did not suit its allies. A strong, just Russia became a brake on Britain's colonial policy in Asia, and above all in the Middle East. France, on the other hand, included the Balkans in its sphere of influence, and it also had its own interests in the Middle East and Asia.

In general, neither France nor England wanted to allow Russia to reorganize the world on a just basis. The book by the researcher of French Freemasonry S. Utin tells about the Masonic Congress during the war, to which "Russia either did not send delegates, or, more precisely, was not invited." It discussed the future of the end of the war, the victory of France and the reorganization of the world: questions were raised about Alsace and Lorraine, Istria, Trieste, the Eastern Adriatic, Schleswig-Holstein, Poland, Armenia and the colonial lands of Germany. "It is quite clear," notes S. Uten, "that the Allies did not intend for Russia to play any role in the reconstruction of the world."⁴⁹⁷

Noting the role of Russia's allies in the revolution, General Ludendorff wrote: "The Tsar was overthrown by a revolution favoriteized by the Entente. The reasons for the Entente's support for the revolution are not clear. Apparently,

the Entente expected that the revolution would bring it some advantages." This was also the opinion of many other German military commanders, who saw in the February Revolution the hand of the British, acting through the Duma and individuals. The British government was confident that any new regime would be more pliable on this issue. ^{Shortly} before February, 1917, one of the most important persons in world Freemasonry, the banker Lord Milner, Grand Overseer of the Grand Masonic Lodge of England, arrived in Petrograd. Of the secret mission of this high-ranking Freemason, the Irish representative to the British Parliament declared: "Our leaders ... sent Lord Milner to Petrograd to prepare for this revolution, which destroyed the autocracy in the Allied country."

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The French government was also on the side of the subversive forces. This clearly followed from a conversation between the Russian Freemason Konovalov and the French minister, also a Freemason, Thomas. The French Minister expressed his sympathy with the forces represented by Konovalov, declaring that the French Government as a whole was only now beginning to properly understand the abyss to which the Russian Government was leading both Russia and the Allied cause. ⁵⁰¹

The ambassadors of England and France in Petrograd, D. Buchanan and M. Palaiologos, morally supported the leaders of the conspiracy against the Tsar. A.I. Guchkov later admitted that the representatives of the Allies had given their consent to the expulsion of the Tsar from Russia.

The subversive work of the leaders who were preparing the overthrow of the Tsar was quite actively encouraged and supported by the Western powers, often even demonstratively. Milyukov, after an outrageous anti-state speech in the Duma, in which he essentially called for the overthrow of the Tsar, was invited to dinner by the British ambassador, Buchanan, and taken in the ambassador's private car to the embassy, where a banquet was held in his honor. The mayor of Moscow, Mason Chelnokov, who was also famous for his anti-government speeches, received the highest state order of St. George-Mikhail. The highest state awards of England were also received by the Minister of Foreign Affairs Sazonov, who was removed from office. Known for his attacks against the Tsar and sharp anti-state attacks, the freemason-publicist A. Amfitheatrov was under

the patronage of the Italian ambassador, who saved him from deportation for anti-state activities.⁵⁰²

In the spring of 1916, Milyukov visited England, where he established closer relations with British politicians and enlisted their support in the struggle against the legitimate Russian government. On this trip, he worked to unite the representatives of the parliamentarians of the Entente countries into a single supranational organization, a kind of international parliament, which would support the struggle of the Russian liberal-Masonic underground against the Russian government.⁵⁰³

In 1916, the international financial centers of the world behind the scenes became more active, which, as in 1904-1905, opened up extensive financing of subversive anti-Russian forces. First of all, the names of Jacob Schiff come up again, as well as his relatives and companions, the Warburgs, who were apparently a coordinating and transmitting link in the complex mechanism of the world's anti-Russian organizations.

By 1917, Freemasonry was the most significant political force, the main detachment of which was the 28 lodges of the Masonic Order "Grand Orient of France", which united most of the influential statesmen of Russia.⁵⁰⁴

Masonic lodges operated in almost all major cities of Russia: Petrograd, Moscow, Kiev, Riga, Samara, Saratov, Yekaterinburg, Kutaisi, Tiflis, Odessa, Minsk, Vitebsk, and Vilna.

But the main thing was not in geographical coverage, but in the penetration of representatives of Freemasonry into all the vital state, political and social centers of the country. A process took place that the Masons themselves called "the envelopment of power by people sympathetic to Freemasonry."

Grand Dukes Nicholas Mikhailovich and Alexander Mikhailovich became Freemasons, Grand Dukes Nikolai Nikolaevich and Dmitry Pavlovich constantly collaborated with the Freemasons. The Freemason was General Mosolov, Chief of the Chancellery of the Minister of the Tsar's Court.

Among the tsarist ministers and their deputies there were at least eight members of the Masonic lodges: Polivanov (Minister of War), Naumov (Minister of Agriculture), Kutler and Bark (Ministry of Finance), Dzhunkovsky and Prince Urusov (Ministry of Internal Affairs), Fedorov (Ministry of Trade and Industry).

There were more than 40 masons in the State Duma, and even a special Duma lodge was formed, headed by Yefremov. The head of the Supreme Council of Russian Freemasons, N.V. Nekrasov, was the Deputy Chairman of the State Duma.

In the State Council sat the masons Guchkov, Kovalevsky, Meller-Zakomelsky, Gurko and Polivanov.

Treason penetrated into the military and diplomatic departments, in which major positions were held by members of Masonic lodges.

At the head of the Moscow city administration there were almost permanent masons - the mayors N.I. Guchkov (brother of A.I. Guchkov), Astrov, Chelnokov.

Freemasonry also penetrated into the business environment in the person of Ryabushinsky and Konovalov.

Most of the mass media and publishing houses (in particular, the newspapers "Russia", "Utro Rossii", "Birzhevye Vedomosti", "Russkie Vedomosti", "Golos Moskv") were under the control of Masonic lodges. There was even a Literary Lodge, which included Freemasons-writers – Amfiteatrov, Vas. Nemirovich-Danchenko, Merezhkovsky and others.

In 1916, Russian Freemasonry was headed by a Supreme Soviet of about 15 people. In comparison with the Supreme Soviet of 1907-1909, it has been completely renewed; Of the former members, only F.A. Golovin (Cadet, Chairman of the Second State Duma) was included there. The chairman of the new Soviet was a Cadet, Deputy Chairman of the State Duma N.V. Nekrasov, who in a moment of revelation once confessed that his ideal was a "black pope" whom "no one knows, but who does everything." ^[505] The Soviet included, in particular, A. F. Kerensky (a Trudovik-socialist), N. K. Volkov (a Cadet), N. D. Sokolov (a Social-Democrat), A. I. Konovalov (a Progressive), and D. N. Grigorovich-Barsky (a Cadet), i.e., all the anti-Russian parties from the Cadets and to the left were represented. The secretary of the Council was the Social Democrat A.Y. Galpern.

Freemasonry became an influential force in society. Most of the ordinary people who were forced to obey him in one way or another, of course, did not even know this name, because the illegal activities of the Freemasons were carried out under the roof of various legal organizations, for example, the Cadet Party or the newspaper Russkie Vedomosti, the leadership of which was almost

entirely Masonic. Freemasons became, as it were, legislators of the social life of the Russian intelligentsia and bureaucracy. As a contemporary wrote, "In order to succeed, one had to belong to the Russkie Vedomosti group or to the Cadet Party." ⁵⁰⁶

The Masonic intrigue policy was profoundly alien to the Russian people. The reluctance of the majority of ordinary Russian people to support Masonic actions against the government, especially in the context of the struggle against an external enemy, was perceived by many Masons as a "slave element of the Russian people." "I cannot, however, conceal," declared Freemason Kiesewetter at one of the Cadet meetings on September 23, 1916, "that there is one force in the Russian people that has long driven all those who strive for progress to despair - this is the power of boundless stupid obedience and patience! We are now seeing it again!" ⁵⁰⁷

The activities of Masonic lodges, by virtue of their specific orientation, have repeatedly fallen under the article of the Russian law on high treason. Firstly, in connection with the desire of the Freemasons to overthrow the existing system. As the secretary of the Supreme Soviet of Russian Freemasons, A.Y. Galpern, noted, "hatred of the throne and the monarch personally was very characteristic of the mood of the overwhelming majority of organizations." ^{The} chairman of the Supreme Council of Freemasons, Nekrasov, advocated the course of forcible liquidation of the autocracy. ⁵⁰⁹

Secondly, the treacherous character of the Freemasons was manifested in their attitude to the war waged by the Russian state against the German aggressor. It was the duty of the Freemasons to strive with all their might to transform the war into a revolution. ⁵¹⁰

Thirdly, the nature of the relationship between the Russian Freemasons and its foreign leadership was an expression of high treason.

At the head of world Freemasonry was the World Masonic Supreme Council of the "Venerable" and "Wise" "Venerables". Russia's representatives in this Council had no right to have their own delegation. The "interests" of the Russian Freemasons in this Council were represented by the French delegation. ⁵¹¹

The World Masonic Supreme Council annually convened a Convention, i.e., a General Assembly, to work out general policy, review the actions of the Supreme Council, appoint new "masters" to high places, and perform various ceremonial

procedures. "The World Supreme Soviet has influenced, in different years with varying strength, the course of world politics. ..."

This dependence of Russian Freemasonry on the decisions of foreign bodies, which most often did not reflect the interests of Russia, made it a treacherous organization in its purest form. The Masonic International Assemblies made binding decisions on the Masonic Charter, and the Russian Freemasons, among whom, as we have seen, were ministers, diplomats, military chiefs, members of the State Council and the State Duma, sought secret ways to put them into practice.

The third driving force of the anti-Russian revolution, socialist and nationalist circles, was a serious danger not at all because of its ideological nature, but because of the huge financial injections into it from the German and Austrian governments, as well as from international anti-Russian centers. Many leaders of the various socialist and nationalist parties would most likely have been swept to the margins of history if it had not been for the powerful financial support that allowed them to create a whole army of paid professional revolutionaries, to provide them with the means to move and agitate around the country, to publish newspapers, magazines, pamphlets, leaflets, and to purchase weapons and ammunition.

Today we know exactly how much money the subversive elements, and above all the Bolsheviks, accepted from the German government to destabilize the situation in Russia. According to data obtained from official sources by the German Social Democrat E. Bernstein, who at one time held the post of Deputy Minister of Finance of Germany, it amounts to 60 million marks.⁵¹³

In 1916-1917, Russian military counterintelligence established channels through which the Bolsheviks received money. Between Lenin and the German intelligence service there was a whole chain of ardent revolutionaries. The money from the intelligence service was received directly by Parvus and Lenin's comrade-in-arms J. Ganetsky (Fürstenberg). Kollontai, Kozlovsky, Trotsky and Sumenson were also involved in the transfer of money. In the course of the investigation, the mechanism of financing of German agents in Russia was determined.

The link between Lenin and German intelligence was J. Ganetsky, E. M. Sumenson, and the freemason M. Y. Kozlovsky. The connection between

Sumenson and Kozlowski, on the one hand, and Hanecki, on the other, was clearly visible in their business dealings. Ganetsky, who lived in Stockholm, sent various goods to Petrograd under the name of Sumenson: thermometers, pencils, stockings, medicines. Moreover, the goods were sent without money – in franco-currency. Although Sumenson was obliged by this procedure to transfer the money to the supplier after the sale of goods, she did so only to divert the eyes, in small amounts, keeping the bulk for herself. The "supplier" Ganetsky, of course, did not object. This was a fairly common way in which German intelligence provided money to its agents. ^{ln} this way millions of dollars were turned, the greater part of the proceeds of which went to support German espionage and sabotage in Russia. The money raised by Soumenson was given to Kozlovsky, who used it for the needs of the party to voluntary, and sometimes unwitting, German agents. The money was transferred to Kozlovsky without any documents or receipts, and was also distributed among agents without receipts. After Sumenson's arrest, 700,000 rubles were seized from her current accounts in various banks, of which, according to her testimony, only 10,000 belonged to her personally, and the rest to Ganetsky (i.e., German intelligence). ^{lt} was also established that some Russian banks, including the Azov-Donskoy Bank, received large sums from Scandinavian banks, such as the Nia Bank and the Gothenberg Handelbank, which were paid to various individuals, and in the course of six months Sumenson took 750,000 rubles from her current account.

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The real face of Lenin's comrades-in-arms is revealed in the activities of a typical representative of the Leninist Guard, Jacob Fürstenberg, a Polish Jew who hid under the pseudonym "Ganetsky", nicknamed "Kuba". "According to foreign intelligence information that is not subject to disclosure," says a secret report from the Russian counterintelligence service, "Yakov Furstenberg is registered as a spy working for the Germans and in full and close contact with German agents and espionage organizations in Stockholm. This information was corroborated by the Swedish secret police, to whom he was as well known as the German spy agent. At the same time as this activity, J. Fürstenberg was still living in Copenhagen, smuggling German goods and engaged in shady commercial affairs, which was registered by the Danish authorities, and he was brought to justice. ⁵¹⁷ Hanecki is a truly obscure person, who apparently served not just one

intelligence service, but several at once. Long before the story with Parvus's money, Russian military intelligence had a dossier on him, from which it followed that in August-September 1914 he was a "subagent" of the Russian intelligence officer I. Hertz and supplied him with various information. According to the chief of Russian counterintelligence, N.V. Terekhov, J. Fürstenberg "proved himself to be a petty blackmailer, and in view of his unreliability and unsuitability, he was dismissed." ⁵¹⁸

In addition to German money, Russian socialist and nationalist circles received significant funds from international anti-Russian centers through the banking houses of Jacob Schiff (USA), Rothschild (France), and others. ⁵¹⁹

Here the transmission link was another bright personality of Lenin's guard, L. Trotsky (Bronstein), who was able to gain special popularity in revolutionary circles thanks to this. Trotsky came into contact with German and Austrian intelligence at about the same time as Lenin. Before the war, he published the anti-Russian newspaper Pravda in Vienna with Austrian money, and during the war he moved to Paris, where he published the anti-Russian newspaper Golos with German money. In 1916, he was expelled from France on suspicion of spying for Germany, and moved to the United States, coming into direct contact with J. Schiff. Trotsky's desire for power at any cost, his unscrupulousness, and his bloodthirsty hatred of Russia made him very dangerous. People who knew him well from New York, where he was engaged in defeatist anti-Russian agitation, said that "Trotsky's personality is dubious... He will work for the one who gives the most money." ⁵²⁰

On the whole, the total amount of money allocated by the German and Austrian secret services, as well as by international anti-Russian centers, for the conduct of the second anti-Russian revolution, is estimated by us at a figure of at least \$100 million in the prices of those years.

Chapter 40 Consolidation of anti-Russian forces in the Duma. — Progressive Bloc. Masonic "Defense Cabinet". — Dissolution of the State Duma. Resignation of duplicitous ministers. - Anti-government campaign. - Creating an image of the enemy. - Machinations and corruption in Zemgor and the military-industrial complex.

Creation of the Masonic "worker" movement. — The defeatist attitude of the Freemasons.

The beginning of the organized preparation of the second anti-Russian revolution should be dated August 9, 1915, the day of the formation of the Progressive Bloc, created by all the anti-Russian parties from among the members of the State Duma and the State Council for the purpose of removing the legitimate government from power and forming a new Council of Ministers, "invested with the confidence of the country," consisting of, as we shall see later, exclusively the main leaders of the liberal-Masonic underground. In general, the Progressive Bloc included three-fourths of the deputies of the State Duma and the majority of the State Council (Cadets, Octobrists, Progressists, Social-Democrats, Trudoviks). Almost all the leaders of the Progressive Bloc belonged to Masonic lodges, which means that its activities were directed by the Supreme Council of Russian Freemasons. It was a disgrace for the patriotic movement of Russia that the Progressive Bloc included the so-called progressive nationalists headed by V.A. Bobrinsky, V.V. Shulgin, V.Y. Demchenko and A.I. Savenko, who were members of the All-Russian National Union.

Having put forward the slogan of creating a Ministry of Public Trust, the Progressive Bloc began to implement it with all its might. Four years later, the newspaper of the freemason P.P. Ryabushinsky "Utro Rossii" (Morning of Russia) published the possible composition of the "Cabinet of Defense" that would please the liberal-Masonic underground. From the old government, it was proposed to include only the Minister of Mason Polivanov and the Minister of Agriculture A.V. Krivoshein, who is connected with Masonic circles. On the other hand, it represents the entire Areopagus of the liberal-Masonic underground: Guchkov, Konovalov, Milyukov, Maklakov, Rodzianko, Shingarev.

As if by magic, the proposals of the Progressive Bloc were supported by the Moscow City Duma, Zemgor, military-industrial committees, and a number of provincial city councils.

The Tsar was quite right in his assessment of the subversive activities of the Progressive Bloc and refused to enter into any negotiations with it.⁵²¹ He made it clear that he would begin to bring about all the necessary social changes only after the victory over the enemy. In order to put an end to the political debate,

the Tsar dissolved the State Duma for almost six months on September 3, and dismissed the ministers who were inclined to collude with the Progressive Bloc (Sazonov, A.D. Samarin, Prince N.B. Shcherbatov, A.V. Krivoshein, and P.A. Kharitonov).

The dissolution of the State Duma after the anti-government demarches of the Progressive Bloc caused an explosion of hatred for the legitimate Russian government on the part of the liberal-Masonic underground. At the congress presided over by the Masons of the Zemstvo and Municipal Unions in Moscow, insults are hurled at the supreme persons of the Russian state. Freemason V.I. Gurko, who participated in the slander campaign against G. Rasputin and knew the real background of the case, brazenly declared: "We need power with a whip, and not a power that is itself under the whip" (meaning the influence of G. Rasputin, about whom the Masons spread deliberate lies about his belonging to the sect of the Khlysts). Freemason A.I. Shingarev made a speech in which, in fact, he called for the transformation of the war into a revolution. "After the thunder of Sevastopol, Russian slavery fell," the Freemason suggested, "after the Japanese campaign the first sprouts of the Russian constitution appeared. This war will lead to the fact that the freedom of the country will be born in agony, and it will be freed from the old forms and organs of power." Under these conditions, the Masonic underground is ready to commit an extreme act of high treason. Russian intelligence reports that P.P. Ryabushinsky, Konovalov and similar figures of the Moscow Military-Industrial Committee propose to announce to the government "an ultimatum on the immediate adoption of the program of the Progressive Bloc and, in case of refusal, to suspend the activities of all public institutions serving the army."⁵²²

Aware of the conspiratorial activities of "public organizations," the Russian government forbade the congress of military-industrial committees, zemstvos, and cities, scheduled for November 1915, which was planned as a conference of all opposition forces with the rights of a Constituent Assembly. The government's knowledge of the secret designs of the Liberal Masonic underground greatly embarrassed the conspirators, and apparently forced them at that moment to abandon immediate action and proceed to a kind of siege of government power. For such a siege, the conspirators had all the necessary means and apparatus of executors: the controlled press and many thousands of

officials of the "public organizations" – Zemgor and the military-industrial committees, which were under the leadership of the Masonic synclit.

The methods of the siege were filled with the centuries-old experience of Freemasonry: lies and slander about governmental power, attacks on the Tsar and His inner circle.

Masonic agitation seeks to debunk in the people's consciousness the image of the Tsar as the supreme authority, as the highest spiritual and moral instance of the Russian people, as a symbol of the Motherland and the Russian state. Millions of leaflets, pamphlets, and newspaper articles are thrown at the mass of the Russian people. This "literature" portrayed the Tsar as a drunkard and libertine, incapable of ruling the state and having long since "surrendered" the reins of power to his wife, who ruled the country with her "lover" Grigory Rasputin. Masonic agitators reported a mass of fictitious and vile details, allegedly from the life of the Tsar and the Royal family, first of all about the imaginary adventures of Grigori Rasputin, after acquaintance with which a Russian person concluded: "Why do we need such a Tsar?"

Special literature was distributed about the government and its individual members. They were presented as complete wretchedness, incapable of solving the simplest problems, let alone leading the state. Their bribery, connections with some shady personalities and even with German spies were described in detail.

Creating the image of the enemy in the person of the Tsar and the Russian government, Masonic propaganda did not skimp on praise and praise of the alleged merits of the leaders of "public organizations." The real "heroes" and fighters for the cause of "freedom and progress" were the leaders of the liberal-Masonic underground, Guchkov, Milyukov, Kerensky, Lvov, Ryabushinsky, Konovalov and many other enemies of the Tsar, the Russian government and the Russian people.

Unlike the capitals of many other belligerent countries, military censorship was virtually non-existent in Petrograd and Moscow. In Petrograd, from the very first days of wartime, no prior censorship was applied to newspapers. In Moscow, there was no military censorship at all, since the city was considered to be outside the sphere of military operations. ^{As} a result, the newspapers, especially those in Moscow, became carriers of slanderous information that

undermined confidence in the Tsar and the government, all the more so since the most famous newspapers—Russkoe Slovo, Russkie Vedomosti, and Utro Rossii—were headed by Freemason editors.

A large number of newspapers were under the direct control of the Jews, most of whom shared the ideas of the liberal-Masonic underground: Rech and Sovremennaya Slovo (published by Gessen and Ganfman), Den (published by I. Kugel), Birzhevye Vedomosti (published by Propper), Petrogradsky Kurier (published by Notovitch), Kopeyka, World Panorama and Sun of Russia (published by Katlovker, Kogan and Gorodetsky), Jews at War (published by the Society of Jews), Ogonyok (published by Kugel), and Theatre and Art (publisher Kugel).⁵²⁴

Even the newspaper Russkoe Slovo (Russian Word), published by Sytin, was actually headed by the secretary of the editorial board, A. Polyakov.

A similar situation was observed in the newspapers of other cities of Russia. In Saratov, the largest newspaper was headed by Averbakh (brother-in-law of Y. M. Sverdlov), and in Tashkent by Smorguner. Kievskaya Mysl was headed by Kugel, and among its collaborators stood out such radical Russophobes as L. D. Trotsky, D. Zaslavsky, A. Ginzburg, and M. Litvakov.

By 1915-1916 even some of the more recent patriotic publications had fallen under the control of the Masonic underground. In particular, the newspaper "Novoye Vremya" was, in fact, passed into the hands of a freemason, a banker-swindler D. Rubinstein, who bought up a controlling stake in its shares. The newspapers "Vechernee Vremya", "Kolokol" and, to some extent, "Svet" have changed their patriotic orientation.

The liberal-Masonic underground used all possible forms for anti-tsarist and anti-government agitation. In 1915, for this purpose, the "Society for the Promotion of Public Entertainment" was created, which was headed by the attorney-at-law Rosenfeld. The "Society", the number of members of which reached 20 thousand people, was engaged in the organization of mass excursions to the Moscow region, during which such figures of the Masonic underground as Kerensky, Skobelev, Khaustov, Chkheidze and others worked with the tourists.⁵²⁵

But, of course, the main means of subversive activity against the Tsar and the government were "public organizations."

Zemgor's power grew. In August 1915, he obtained permission to organize squads at the expense of the treasury from persons subject to conscription into the active army. The permission of Zemgor's squads caused a general protest of the patriotic forces. In the telegrams of the monarchist organizations addressed to the top officials of the state, the shameful cowardice of the "vigilantes" who thus evaded military service is noted. But most importantly, the fear is expressed that "these squads, at the sign given by the leaders of the union, will turn into detachments of the revolutionary militia at the front and in the localities..."⁵²⁶ The fears of the patriots were correct: the "Zemgusars" became an effective tool in the anti-government work of the Masonic conspirators. As before, Zemgor's activists most shamelessly present the government as completely incapable of carrying on the cause of defense, falsely asserting that all real work is carried out only by the hands of "public organizations."

Zemgor's activists paid special attention to the army, in which they instilled disrespect for the supreme leadership and undermined military discipline.

In the second half of 1915, the municipal self-government in the provincial towns came under the control of Zemgor. Resolutions of no confidence in the government are being actively disseminated. The creation of public opinion is carried out according to a well-established scheme. The leaders of the Main Committee give the signal, and thousands of telegrams pour in from the provinces denouncing the authorities.⁵²⁷ There is a shameless manipulation of public opinion.

Russian patriots watched with alarm as the "Zemgusars" gained more and more power due to the connivance of the local authorities. As noted at the time, "people who were distinguished by complete national indifference on the ground suddenly put on semi-military uniforms of a protective color and became almost masters of the region. The Jews and Poles, who had remained in the shadows before the outbreak of hostilities, together with the Russian people of a certain political coloring, filled the "public organizations" and, tossing colossal sums of state money, found themselves in the role of dictators of districts and entire provinces."⁵²⁸ The Zemgusars and all sorts of agents of the "public organizations" received large salaries and various additional incomes, and nevertheless engaged in supply fraud. In Kiev, a certain Solomon Frankfurt, authorized by the Ministry of Agriculture to supply the army with lard, by his

manipulations in the field of inspection and transportation of fatty substances by rail, brought the population of the region to a disastrous situation and caused serious excesses. Zelman Kopel, an agronomist of the Kiev district zemstvo, by order of the latter, a few days before Christmas, requisitioned all sugar intended for the population, as a result of which the Orthodox people were left without sugar for the holiday, which caused an explosion of indignation.

There are many facts about the abuses of various authorized "public organizations" that acted virtually without control on the part of the legitimate authorities. As eyewitnesses rightly pointed out, a huge number of facts were recorded on the ground, giving grounds to admit the existence of a conscious tendency on the part of "public organizations" to bring disorder into the life of the home front and create an atmosphere of general discontent.⁵²⁹

From the localities are rushing the demands of patriots to curb the greed of the "Zemgusars", and to send all men fit for service to the army, replacing them with women. However, Zemgor's influence is already so great that the authorities, tired of the intrigues of his figures, refuse to get involved with them, thereby strengthening him more and more.

At the end of 1915, the "public organizations" succeeded in getting a significant part of the matter of supplying Petrograd with food to the jurisdiction of a commission of the City Duma, which was headed by the freemasons Shingarev, Margulies, and others, the so-called renovationists, "courageous fighters for the democratization of urban self-government."

The City Duma was more concerned with politics than with real business, and in fact only exacerbated the food crisis in Petrograd. The City Duma invited private commission agents to help them, who for a certain bribe undertook to travel around the province and look for food. And it turned out that the products were purchased not where they were cheaper, but where they were indicated by commission agents, who often colluded with the sellers of goods, who inflated prices. Moreover, they were delivered not in advance by a cheap way, but at the very "peak" of demand at an expensive tariff. Inexperienced people who were unfamiliar with the state of the market were put at the head of the food business, which is why goods were delivered to Petrograd at inflated prices.

Food stores were opened all over Petrograd, which were supposed to supply the population with food at moderate prices. However, nothing came of this

case. Shop assistants in city stores deceived customers as well as in private ones, selling goods at prices above the tax, hiding the best goods for resale and distribution among "their own". The police note that these "shops have become a convenient place to employ good acquaintances of members of the city council: all sorts of "their" people, incapable of any work, who had not received any education and knew nothing about accounting or commerce, were attached to these stores as accountants, managers, controllers, auditors, receiving a solid salary for work that no one needed."

Eyewitnesses note that the City Duma and the City Council were engaged in the lowest intrigues. "These intrigues exposed to society all the baseness of the parties fighting for power over the city, showed their egoism, greed, lack of patriotism; It turned out that there were abuses in the household, which in recent days have begun to be talked about quite loudly. The uncontrolled spending of the city's money, nepotism in the appointment of employees, mismanagement and lack of systematic supervision have led many individuals to attach themselves to the city's public pie for the sole purpose of profiting." ⁵³⁰

A number of serious abuses are being revealed. Engineer Grunwald, who served on the fuel commission of the City Council, not only helped to buy coal at a higher price than the existing prices, but was also engaged in extortion. Grabbed by the hand, he was rescued from trouble by the masons A.I. Shingarev and Y.N. Glebov. ⁵³¹

The same Freemason A.I. Shingarev with a group of his associates took under his wing a certain Society of Wholesale Purchases, which received from public funds goods worth more than 100 thousand rubles, a loan of 50 thousand rubles, etc. Serving about 300 consumer cooperatives, the Society sold products above the established prices, and bought goods not from reputable firms, but from occasional commission agents and speculators. Shingarev and company pushed for the allocation of 1,750,000 rubles for this Society, ostensibly as a loan to supply the population with basic necessities, but in fact for speculation.

A big scandal was caused by the lease of 50 consumer shops for 6 years to a certain Lesman, who was promised an extraordinary delivery of goods, privileges for transportation in the city, and an 11% return on capital. ⁵³²

Activists of "public organizations" selected suppliers for the active army from among their like-minded people, who made huge fortunes on it.

Police reports report that never have fashion stores, jewelers, furriers traded so well as during the war: there is not enough pearls, diamonds, furs, silk to sell in stores, although prices for this have risen enormously; The same is observed in the gastronomic departments and separate rooms of restaurants. Who spent that kind of money? The police answer this question: "Two-thirds of the invoices are in the names of engineers and suppliers of supplies to the army in the field,"⁵³³ and the lion's share of all supplies went through Zemgor and the War Industries Committees.

Of particular importance to the leaders of the liberal-Masonic underground were attempts to exercise control over the development of the workers' movement. This was done in two ways: through the creation of Soviets of Workers' Deputies controlled by the Freemasons, and through the formation of working groups under the military-industrial committees.

In the summer of 1915, Kerensky, a member of the State Duma and the Masonic Supreme Soviet, made a number of trips to the cities of Russia, primarily to the Volga region, with the aim of forming Soviets of Workers' Deputies in them, and in many cities secret elections to these Soviets were held. Kerensky's activity was aimed at the destruction of the existing state system. The law enforcement agencies came to the conclusion that it was necessary to take decisive measures against Kerensky, including arrest, in order to stop his work on the preparation of the revolution, the necessity of which he did not hesitate to say.⁵³⁴

In parallel with the creation of the Soviets of Workers' Deputies in the autumn of 1915, working groups were created under the Central and Moscow Military-Industrial Committees, headed by the masons A. Guchkov, Ryabushinsky, Konovalov and Margulies (incidentally, they were also considered as the first stage towards the creation of Soviets of Workers' Deputies). The working group of the Central Military-Industrial Committee was headed by a member of its Council, also a Freemason, K.A. Gvozdev. The purpose of this group's work was to convene the All-Russian Workers' Congress and create a Freemason-controlled workers' movement.

Police informants in Cadet circles, to which most of the Masonic leadership belonged, noted a growing mood of a "defeatist" character. More and more often one hears the opinion among the Cadets that the war was important for

the People's Freedom Party only as a means of gradually seizing the most vital and principal functions of government. Now it has become quite clear that the Party has failed to carry out such tasks. Therefore, the Cadets can be very indifferent to further military successes and failures, since victory will serve in favor of the tsarist government, and in the event of a possible defeat, it is more advantageous for the Cadets to absolve themselves in advance of all responsibility for the consequences and results of the defeat at the front.

At a meeting of the academic group of the Cadet Party in February 1916, a member of the State Council, Freemason D.D. Grimm, openly declared: "There is no doubt that we have lost the war." ⁵³⁵

Chapter 41 The intentions of the Freemasons to lead all social movements. - An attempt to create controlled organizations. — Union of Unions. — Workers' Union. — Commercial and Industrial Union. — Peasant Union. The failure of the Freemasons' union policy. - Coordination of anti-Russian forces. A special bureau under the Progressive Bloc. "A new campaign against the government. — Calls for the overthrow of the Russian state system. - Stürmer proposes to liquidate Zemgor and the military-industrial complex. — Milyukov's slanderous speech.

The next stage in the preparation of the second anti-Russian revolution by the liberal-Masonic underground was associated with an attempt to create a number of unions controlled by the Freemasons, uniting various strata of the population - workers, peasants, merchants, etc., which, in turn, were to be part of the so-called Union of Unions, consisting of representatives of the "progressive public" of Zemgor and military-industrial committees. The Union of Unions was conceived on the model of a similar organization of 1905 — as a legal center of the common ...

End of introductory fragment

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